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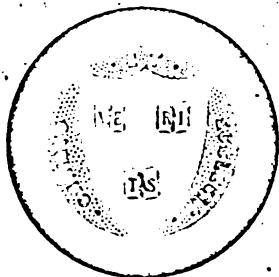
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## BOOK XIX.

## HYMN I.

Let the streams flow together, let the winds and birds assembled come.

Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.

2 O Burnt Oblations, aid, and ye, Blent Offerings, this my sacrifice.

Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.

3 Each several form, each several force I seize, and compass round this man.

May the Four Quarters strengthen this my sacrifice. I offer up a duly mixt oblation.

## HYMN II.

Blest be the Streams from hills of snow, sweet be spring Waters unto thee.

Sweet be swift-running Waters, sweet to thee be Water of the Rains.

The Book consists of a miscellaneous collection of hymns, chiefly prayers and charms for protection and prosperity. The MSS., which the editors of the printed text have amended, contain numerous and obvious misreadings which make utter nonsense of some parts of this and the following Book which are later additions to the original collection. The hymn is an accompaniment to the offering of an oblation.

1 *Stanzas 1 and 2* are repeated, with variations, from A. V. I. 15. 1, 2. *First oblation*: consisting of milk, butter, and the juice of corn (probably a sort of beer).

3 *Forces*: referring to the various powers that are called upon to make the sacrifice effectual. *Compass round this man*: protect the householder who has instituted the sacrifice. The first line is taken, with variations, from A. V. I. 22. 3.

Addressed to all Waters.

May we be safe from threatening danger. Soften by sacrifice the wrath of Gods, O Agni.

## HYMN IV.

THE first oblation that Atharvan offered, earliest sacrifice paid by Jâtavedas,

Even this I, foremost, with repeated worship, now offer unto thee. May Agni carry the sacrificer's present. Hail to Agni!

2 In front I set Intention, blessed Goddess. Mother of thought, may she be prompt to hear us.

Mine, and mine only, be the hope I fashion! May I gain this that hath possessed my spirit.

3 With Purpose, O Prajâpati, with Purpose come thou near to us.

Bestow on us a share of luck, and so be swift to hear our call.

4 Prajâpati Ângirasa with favour regard this word and this my settled purpose!

May he, whence Gods and Deities had being, Kâma attend us with his gentle guidance.

## HYMN V.

KING of the living world and men is Indra, of all in varied form that earth containeth.

Thence to the worshipper he giveth riches: may he enrich even us when we have praised him.

A prayer, accompanying sacrifice, for the attainment of a wish.

1 *Thes*: Intention, Purpose, personified and worshipped as a Goddess.

2 *In front*: foremost, for adoration.

4 *Ângirasa*: connected with the ancient Rishi Angiras or his descendants. The name is more usually applied to Brihaspati. *Kâma*: Desire, Love; the Greek *Êrôs*. Cf. 'Thereafter rose desire in the beginning, Desire the primal seed and germ of spirit' (R. V. X. 129. 4). See also A. V. IX. 3. 20—24.

A prayer for riches. The stanza is taken from R. V. VII. 27. 3.





## HYMN VI.

PURUSHA hath a thousand arms, a thousand eyes, a thousand feet.

On every side pervading earth he fills a space ten fingers wide.

2 He with three quarters rose to heaven: here reappeared a fourth of him.

Thence he strode forth on every side to all that eats not and that eats.

3 So mighty is his grandeur, yea, greater than this is Purusha.

All creatures are one-fourth of him, three-fourths what dieth not in heaven.

The subject of this pantheistic hymn, which is taken, with transpositions and variations, from R. V. X. 90, is the mystical Sacrifice of Purusha.

1 *Purusha*: embodied Spirit, or Man personified and regarded as the soul and original source of the universe. Purusha is said to have a *thousand*, that is, innumerable, *arms, eyes, and feet* as being one with all created life. In the R. V. hymn a thousand heads instead of arms are ascribed to him. The transcriber seems to have substituted *arms* to agree with the number of eyes and feet. *A space ten fingers wide*: the region of the heart of man wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. Cf. 'The loins of Varuna are both the oceans, and this small drop of water too, contains him' (A. V. IV. 16. 3). Dr. Scherman (*Philosophische Hymnen aus der Rig-und Atharva-veda Samhitā*, pp. 17—19) cites many passages from the Upanishads in support of this interpretation of *dashāṅgulam*, the ten-finger space.

2 *To all that eats not and that eats*: to all inanimate and animate creation. According to Śāyana and Mahidhara, to both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those that are incapable thereof, such as mountains and rivers—*chetanam* or conscious, and *achetanam* or unconscious creation.

3 *What dieth not*: all that is exempt from the development and decay to which mere creatures or terrestrial beings are subject.

4 Purusha is in truth this All, what hath been and what yet shall be—

Lord, too, of immortality—and what hath grown with somewhat else.

5 When they divided Purusha how many portions did they make?

What was his mouth? what were his arms? what are the names of thighs and feet?

6 The Brāhman was his mouth, of both his arms was the Rājanya made.

His waist became the Vaiśya, from his feet the Śūdra was produced.

7 The Moon was gendered from his mind, and from his eye the Sun had birth.

Indra and Agni from his mouth were born, and Vāyu from his breath.

8 Forth from his navel came mid-air; the sky was fashioned from his head,

Earth from his feet, and from his ear the regions. Thus they formed the worlds.

4 *And what hath grown with somewhat else*: 'Since he became united with another.'—Muir. The meaning is obscure. The reading of the Rigveda is *yad ānandatīrḥṣati*, 'which (immortality, or the immortal world of the Gods) grows greater by food, that is, by the sacrificial offerings of men,' or, '[since he] far transcends what [exists] through food,' as Ludwig renders the clause.

5 *They*: the Gods. See stanza 10.

6 The Brāhman is called the mouth of Purusha as having the special privilege as a priest of addressing the Gods in prayer. The arms of Purusha became the Rājanya, the prince and soldier who wields the sword and spear. His waist or, according to the R. V., thighs, the strongest part of his body, became the agriculturist and tradesman, the chief supporters of society; and his feet, the emblems of vigour and activity, became the Śūdra or labouring man on whose toil and industry all prosperity ultimately rests. This is the only passage in the Rigveda which enumerates the four castes.

8 Cf. the creation-myth of the world-giant Ymir in Old Northern poetry. The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains. See *Corpus Poeticum Boreale*, II. 468.



- 9 In the beginning rose Virāj : Purusha from Virāj was born.  
As soon as he was born he spread westward and eastward o'er the earth.
- 10 When Gods performed the sacrifice with Purusha as their offering  
Spring was the butter, summer was the fuel, autumn was the gift.
- 11 That sacrifice, first-born Purusha, they hallowed with the sprinkled Rains.  
The Deities, the Sādhyas, all the Vasus sacrificed with him.
- 12 From it were horses born, from it all creatures with two rows of teeth.  
From it were generated kine, from it were goats and sheep produced.
- 13 From that great general sacrifice Richas and Sāma hymns were born :  
Therefrom the metres were produced : the Yajus had its birth from it.
- 14 From that great general sacrifice the dripping fat was gathered up :  
It formed the creatures fleet as wind, and animals both wild and tame.
- 15 Seven fencing-logs had he, thrice seven layers of fuel were prepared.  
When, offering sacrifice, the Gods bound as their victim Purusha.

10 *The sacrifice* : *mdhvasam yajñam*, a mental or imaginary sacrifice, according to Sāyana.

11 *Hallowed with the sprinkled Rains* : used the Rainy Season as holy water for aspersion. *Sādhyas* : see IX. 10. 24, note.

13 *Metres* : or magical hymns, spells and incantations.

14 *General* : all-producing. *Dripping fat* : 'the mixture of curds and butter.'—Wilson. *Creatures fleet as wind* : or, creatures of the air.

15 *Fencing-logs* : guards, pieces of wood laid round a sacrificial fire. Sāyana explains these *pariḥṛāḥ* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the sun. Mahākṛhara says that the seven oceans may be intended.

- 16 Forth from the head of the high God seven-and-seventy bright beams  
Sprang into being, of the King Soma produced from Purusha.

## HYMN VII.

THE brilliant lights shining in heaven together, which through the world glide on with rapid motion,  
And Days, and Firmament with songs I worship,  
seeking the Twenty-eight-fold for its favour.

16 Instead of this stanza the R̥gveda has : 'Gods sacrificing sacrificed the victim : these were the earliest holy ordinances. The Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.'

This hymn, which is generally called the Purusha-Sūkta or Purusha hymn, is—as is shown by its enumeration of the four castes and by the use of the word *grishmā* (summer) which does not occur in any other hymn of the R̥gveda, and *vasantā* (spring) which is found in only one other—one of the very latest pieces in that collection. It appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, O. S. Texts, Vol. V. pp. 367—377 ; Prof. Max Müller, Ancient Sanskrit Literature, pp. 570 sq ; and especially Dr. Scherman who has most exhaustively discussed it in his Philosophische Hymnen aus der R̥g-und Atharva-veda Sanhita, pp. 11—23. The R̥gveda hymn has been translated also by Colebrooke, Miscellaneous Essays, pp. 167, 168 ; by Zimmer, Altindisches Leben, p. 217 ; by Wallis, Cosmology of the R̥gveda, p. 87 ; by Sir M. Monier-Williams, in his Indian Wisdom ; by Prof. Weber, Indische Studien, IX. p. 5 ; by Prof. Peterson, Hymns from the R̥gveda, p. 289 ; and by Burnouf, Bhāgavata Purāṇa, Preface to Vol. I. Wilson's Translation should be consulted for the views of Sāyana and the Indian scholars of his own and earlier times ; Prof. Grassmann's version, Vol. II. p. 486, of his R̥g-veda, should not be neglected ; and Prof. Ludwig's Translation and commentary will, as ever, be found of the greatest service to the student.

A hymn to the Sun and various heavenly bodies for protection and prosperity.

1 *The Twenty-eight-fold* : the lunar month with its twenty-eight asterisms or lunar mansions, the places among the stars occupied by the moon in its passage.





- 2 Kṛittikās, Rohini be swift to hear me! Let Mṛigaśiras bless me, help me Ardra!  
 Punarvasū and Śāritā, fair Pushya, the Sun, Āśleśhās, Maghā lead me onward!  
 3 My bliss be Svāti and benignant Chitrā, my right First Phalgunis and present Hasta.  
 14 Rādhās, Viśākhas, gracious Anurādhā, Jyeshthā and happy-starred uninjured Mūla.  
 4 Food shall the earlier Ashādhās grant me; let those that follow bring me strength and vigour;  
 20 With virtuous merit Abhijit endow me! Śravaṇa and Śravishtās make me prosper.  
 5 Śatabhishak afford me ample freedom, and both the Proshthapadas guard me safely.  
 Revati and the Asvayujas bring me luck, and the Bharanis abundant riches!

2 Kṛittikā: one of the lunar mansions, the Pleiades. Rohini: a lunar asterism personified as the daughter of Dakṣha and the favourite wife of the Moon. It is called Rohini, the Red, from the colour of the constellation's principal star Aldebaran. Mṛigaśiras: the Antelope's Head, a lunar asterism containing λ Orionis. Ardra: Moist; the fourth or sixth lunar asterism. Punarvasū: the fifth or seventh lunar asterism. Śāritā: Pleasantness; a name of Ushas or Dawn. Pushya: the sixth, or in later times the eighth, lunar asterism. Āśleśhās: the seventh lunar asterism. Maghā: the tenth lunar asterism, sometimes regarded as the wife of the Moon.

3 Svāti: the star Aroturus, as forming the fifteenth lunar asterism. Chitrā: Bright; Spica Virginis, the twelfth lunar mansion. First Phalgunis: forming part of a double Nakshatra or lunar mansion called also Arjuni. Hasta: Hand; the thirteenth lunar asterism, identified by some with part of the constellation Corvus. Rādhās: Success. Viśākhas: one of the Nakshatras or lunar mansions. Anurādhā: Bringing Welfare: the seventeenth lunar mansion. Jyeshthā: Best; the sixteenth lunar mansion, called also Jyeshthaghni. See A. V. VI. 110. 2. Mūla: the twenty-fourth lunar mansion.

4 Earlier Ashādhās: forming the eighteenth lunar mansion. Abhijit: the twenty-seventh lunar mansion. Śravaṇa and Śravishtās: lunar asterisms twenty-eight and one.

5 Śatabhishak: Requiring a hundred Physicians; so called because so many at least are needed to cure a person who falls ill while the moon is in this, the twenty-fifth asterism. Proshthapadas: a double Nak-

## HYMN VIII.

- BENIGN to me be all those Lunar Mansions to which the Moon as he moves on doth honour,  
 All that are in the sky, the air, the waters, on earth, on mountains, in the heavenly regions.  
 2 Propitious, mighty, let the eight-and-twenty together deal me out my share of profit.  
 Profit and wealth be mine, and wealth and profit!  
 To Day and Night be adoration rendered!  
 3 Fair be my sunset, fair my morn and evening and day with lucky chase and happy omens;  
 With blessing and success, immortal Agni, go to the mortal and return rejoicing.  
 4 Excitement and invoking cry, ill-omened sneezing and reproof,  
 All sounds of empty pitchers send into the distance, Savitar!  
 5 May we escape an evil sneeze, enjoy the sneeze of happy luck,

shatra, the third and fourth asterisms. Revati: Splendid; the fifth asterism. Asvayujas: Two Horse-Harnessers; the head of Aries, forming according to one account the first and according to another the sixth asterism. Bharanis: three stars forming the seventh asterism.

These Nakshatras or Mansions of the Moon, the asterisms in the Moon's path, were twenty-seven in number according to the earlier reckoning and twenty-eight in the later astronomy. Their names and order are somewhat differently given in the Taittiriya-Brāhmaṇa and Taittiriya-Saṁhitā. In the Veda they are considered to be the abodes of Gods, or the visible forms of the pious dead; and in the later mythology they are the daughters of Dakṣha and the wives of the Moon. See Weber's essay, Die Vedischen Nachrichten von den Nakshatra.

A prayer to the Lunar Mansions and other Powers for protection and prosperity.

2 The Eight-and-twenty: see the preceding hymn.

4 Excitement and invoking cry: anukāram parihāram; meaning, apparently, all sudden disturbing and alarming calls. Sneezing: regarded by the Romans also as an omen of good or evil fortune. 'Sternuit, et nobis prospera signa dedit' (Ovid. Her. 19, 151); 'Sternutamenta erunt observanda' (Cicero de Div. 2. 40). So 'God bless you' is a common benediction in England when a person sneezes.



And may our nostrils smelling what is pleasant pour forth fragrant scent.

- 6 These flames of Brahmanaspati borne to all quarters in the wind,  
Turn them all hither, Indra, and make them most gracious unto me.

## HYMN IX.

GENTLE be heaven, gentle be earth, gentle this spacious atmosphere,  
Gentle be waters as they flow, gentle to us be plants and herbs!

- 2 Gentle be signs of coming change, and that which is and is not done!  
Gentle be past and future, yea, let all be gracious unto us.

- 3 Quickened by Prayer, this Goddess Vāk who standeth in the highest place,  
By whom the awful spell was made, even through her to us be peace!

- 4 Or, made more keen by Prayer, this mind that standeth in the highest place,  
Whereby the awful spell was made, even through this be peace to us!

- 5 These five sense-organs with the mind as sixth, sharpened by Prayer, abiding in my heart,  
By which the awful spell was made, even by these be peace to us.

- 6 Favour us Mitra, Varuṇa, and Vishṇu, and Prajāpati!  
Gracious to us be Indra and Brihaspati and Aryaman.

5 *Fragrant scent*: cf. 'And the smell of thy nose like apples' (Solomon's Song, VII. 8).

6 *Flames*: the text has only *indā*, these (feminine). *Brihaspati*: here meaning Agni.

A hymn or prayer for general protection and prosperity.

- 7 Favour us Mitra, Varuṇa, Vivasvān, and the Finisher, Portents on earth and in the air, and planets wandering in heaven!

- 8 Gracious to us be trembling earth, gracious the flaming meteor stroke!  
Gracious be kine who yield red milk, gracious be earth when sinking down!

- 9 Gracious be meteor-stricken constellation, gracious to us be magic spells and witchcraft!  
Gracious to us be buried charms, and gracious the meteors and the portents of the region!

- 10 Kind be the Powers who seize the Moon, with Rāhu be Ādityas kind!  
Favour us Death and Comet, and Rudras with penetrating might!

- 11 Rudras and Vasus favour us, Ādityas, Agnis favour us!

- 12 Favour us mighty Rishis, Gods, Goddesses, and Brihaspati!

- 12 Brahmā, Dhātā, Prajāpati, Worlds, Vedas, Agnis, Rishis Seven.

All these have blessed my happy way. May Indra be my guardian, may Brahmā protect and shelter me.

7 *The Finisher*: Mrityu, the God of Death.

10 *Rāhu*: Seizer; mythologically a Daitya or demon who seizes and swallows the sun and moon and thus causes eclipses. According to the myth, he had four arms and his body terminated in a tail. Disguised as a God he drank some of the Amrita or nectar produced at the Churning of the Ocean (Rāmāyana, I. 45), but the Sun, and Moon detected his fraud and informed Vishṇu who immediately cut off his head and two of his arms. As he had secured immortality by his draught of Amrita his body was transferred to the stellar sphere, the upper part, represented by a dragon's head, being the ascending node, and revenging itself on the Sun and Moon his betrayers by occasionally swallowing them. The lower part of the body became Ketu, the descending node, which gave birth to comets and fiery meteors. *Rudras*: the sons of Rudra; Maruts or Storm-Gods.





- 13 May all the Gods protect me, may the Gods united shield me well.  
May all alleviations in the world which the Seven Rishis know  
Be kind and gracious unto me. Bliss and security be mine!
- 14 Earth alleviation, air alleviation, heaven alleviation, waters alleviation, plants alleviation, trees alleviation, all Gods my alleviation, collective Gods my alleviation, alleviation by alleviations. By these alleviations, these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This hath been calmed, this is now auspicious.  
Let all be favourable to us.

## HYMN X.

- BEFRIEND us with their aids Indra and Agni, Indra and Varuṇa who receive oblations!  
Indra and Soma give health, wealth and comfort, Indra and Pūshan be our strength in battle!
- 2 Auspicious friends to us be Bhaga, Śaṁsa, auspicious be Purandhi and all Riches,  
The blessing of the true and well-conducted and Aryaman in many forms apparent.
- 3 Kind unto us be Maker and Sustainer and the far-reaching One with godlike nature.  
Auspicious unto us be Earth and Heaven, the Mountain and the Gods' fair invocations.

A prayer for general protection and prosperity. The hymn is taken from R. V. VII. 35. 1-10.

1 *Befriend us*: *śam no bhavastu*; the indeclinable word *śam*, signifying happy, auspicious, pleasant, sweet, kind, agreeable, etc., is used throughout the hymn with the imperative of *bhū*; to become, *as*, to be, or other verb. I have varied the expression here and there.

2 *Śaṁsa*: Prayer or Wish personified. Or perhaps Narāyaṇa, Agni, may be intended. *Purandhi*: Plenty, or according to some, Wisdom, personified.

3 *The far-reaching One*: Earth.

- 4 Favour us Agni with his face of splendour, and Varuṇa and Mitra and the Asvins.  
Favour us noble actions of the pious; impetuous Vāta blow on us with favour!
- 5 Early invoked may Heaven and Earth be friendly, and Air's mid-region good for us to look on.  
To us may herbs and forest trees be gracious, gracious the Lord victorious of the region.
- 6 Be the God Indra with the Vasus friendly, and with Ādityas Varuṇa who blesseth.  
Kind with the Rudras be the healer Rudra, and with the Dames here Tvashṭar kindly hear us.
- 7 Kind unto us be Soma and Devotions, kind be the Sacrifice and Stones for pressing.  
Kind be the fixing of the Sacred Pillars, kind be the tender Grass, and kind the Altar.
- 8 May the far-seeing Sun rise up to bless us: be the four quarters of the heaven auspicious.  
Auspicious be the firmly-seated Mountains, auspicious be the Rivers and the Waters.
- 9 May Aditi through holy works be gracious, and may the Maruts, loud in song, be friendly.  
May Vishṇu give felicity, and Pūshan, and Air that cherisheth our lives, and Vāyu.
- 10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.  
Propitious to our children be Parjanya, kind to us be the field's benign Protector!

5 *Lord victorious of the region*: Indra the chief God of the firmament.

6 *The healer Rudra*: cf. I. 19. 3, note. *Dames*: the consorts of the Gods. Tvashṭar frequently appears as their companion and escort. Cf. R. V. II. 1. 5; 38. 10; III. 1. 9; 50. 13; X. 64. 10; 66. 3.

7 *Sacred Pillars*: the sacrificial posts to which the victims were tied.

10 *The field's benign Protector*: either Rudra or Agni.



## HYMN XI.

MAY the great Lords of Truth protect and aid us :  
blest to us be our horses and our cattle.

Kind be the pious, skilful-handed Ribhus, kind be the  
Fathers at our invocations.

2 Kind to us be the Gods and Visve Devas, Sarasvatī  
with Holy Thoughts be gracious.

Friendly be they, the Liberal Ones, who seek us, yea,  
those who dwell in heaven, on earth, in waters.

3 May Aja-Ekapād the God be gracious, gracious the  
Dragon of the Deep, and Ocean.

Gracious be he, the swelling Child of Waters, graci-  
ous be Priṇi who hath Gods to guard her.

4 So may the Rudras, Vasus, and Ādityas accept the  
new hymn which we now are making.

May all the Holy Ones of earth and heaven, and the  
Cow's offspring hear our invocation.

5 Priests of the Gods, worthy of sacrifices, immortal,  
knowing Law, whom man must worship,

May these to-day give us broad paths to travel. Pre-  
serve us evermore, ye Gods, with blessings.

The hymn is a continuation of the preceding, and is taken from  
the remaining portion (stanzas 11—15) of R. V. VII. 35.

1 *Ribhus*: the three deified artificers. See VI. 47. 3, note.

3 *Aja-Ekapād*: the Sun. Aja-Ekapād is called in R. V. X. 65. 13  
the bearer of heaven, 'and the ascription of one foot to the Sun:  
might be due to his appearance alone in the sky as opposed to the  
Dawns and the Āsvins' (Wallis, *Cosmology of the Rigveda*, p. 54).  
M. Bergaigne says (*La Religion Védique*, III. pp. 20—25): 'Aja-  
Ekapād, then is 'the unborn who has only one foot,' that is to say,  
who dwells in the single isolated world, the place of mystery, in  
opposition to the God who manifests himself in divers worlds, to Agni  
or Soma in their various visible forms.' *Dragon of the Deep*: Ahi-  
budhnya; a mysterious atmospheric deity, regent of the depths of  
the firmament. *Child of Waters*: Agni. *Priṇi*: mother of the  
Maruts.

4 *The Cow's offspring*: the Maruts, sons of Priṇi, the dappled  
cow or variegated cloud. According to von Roth, those who are  
born and live in radiant heaven.

## HYMN XII.

DAWN drives away her sister's gloom, and through  
her excellence makes her retrace her path.

Through her may we gain God-appointed treasure, and  
with brave sons be glad through hundred winters.

## HYMN XIII.

THESE the two sturdy, manly arms of Indra, these  
that are wondrous, mighty, and successful—

First, when the need hath come will I employ them  
by which the heaven of Asuras was conquered.

2 Swift, like a dread bull sharpening his weapons,  
rapidly striking, stirring up the people,  
Loud shouting, vigilant, the one sole Hero, Indra  
subdued a hundred hosts together.

3 With him loud-roaring, ever watchful, victor, bold,  
hard to overthrow, whom none may vanquish,  
Indra the strong whose hand bears arrows, conquer,  
ye heroes now, now vanquish in the combat.

4 He rules with those who carry shafts and quivers,  
Indra who with his hand brings hosts together,  
Foe-conquering, strong of arm, the Soma-drinker,  
with mighty bow, shooting with well-laid arrows.

5 Conspicuous by thy strength, firm, foremost fighter,  
mighty and fierce, victorious, all-subduing,  
O'ercoming might, excelling men and heroes, mount  
thy kine-winning conquering car, O Indra.

A prayer to Ushas or Dawn for wealth and long life.

1 The first line, in Dvipadā Virāḍ metre of twenty syllables, is  
taken from R. V. X. 172. 4, and the second, in Triṣṭup metre from  
R. V. VI. 17. 15. *Her sister's gloom*: the darkness of Night.

The hymn, which, with the exception of stanza 1, is taken, with  
transpositions and lectional variations, from R. V. X. 103. 1—9, 11,  
is a prayer for aid and victory in battle.

1 *Asuras*: the foes of the Gods by whom they were finally con-  
quered, like the Titans of Grecian mythology and the rebellious Angels  
of Paradise Lost.



- 6 Troop-vanquisher, kine-winner, armed with thunder,  
who quells an army and with might destroys it,—  
Follow him, comrades! quit yourselves like heroes,  
and like this Indra show your zeal and courage.
- 7 Piercing the cow-stalls with surpassing vigour, Indra  
the pitiless hero, wild with anger,  
Victor in fight, unshaken and resistless,—may he  
protect our armies in our battles.
- 8 Bṛihaspati, fly with thy chariot hither, slayer of  
demons, driving off our foemen,  
Be thou protector of our bodies, crushing our ene-  
mies, destroying those who hate us.
- 9 Indra guide these! Bṛihaspati, the Guerdon, and  
Soma, and the Sacrifice precede them!  
And let the banded Maruts march in forefront of  
heavenly hosts that conquer and demolish.
- 10 Ours be the potent host of mighty Indra, King  
Varuṇa, and Maruts and Ādityas.  
Uplifted is the shout of Gods who conquer, high-  
minded Gods who cause the world to tremble.
- 11 May Indra aid us when our flags are gathered: vic-  
torious be the arrows of our army.  
May our brave men of war prevail in battle. Ye  
Gods, protect us in the shouts of onset.

## HYMN XIV.

I HAVE attained this goodliest place to rest in Both  
Heaven and Earth have shown me grace and favour.  
Without a foe for me be all the regions! We hate  
thee not. May we have peace and safety.

9 *Guide these*: be the leader of our troops. *The Guerdon*: *dakṣiṇā*; to be given to the priests who perform the sacrifice that is offered before the battle.

11 *When our flags are gathered*: 'apparently comparable with the signs collatis of the Romans.'—Ludwig.

A hymn after victory.

1 *Thee*: the conquered and submissive enemy.

## HYMN XV.

- INDRA, give us security from that whereof we are  
afraid.
- Help us, O Maghavan, let thy succour grant us this:  
drive foes and enemies afar.
- 2 We call on Indra, on the liberal giver: we will be  
prosperous in men and cattle.
- Let not the hosts of cruel fiends approach us. Drive  
off the Druhs to every side, O Indra.
- 3 Best, making household wealth increase, Indra our  
saviour, kills the foe.
- May he from outmost point be our protector, and  
from the centre and from west and eastward.
- 4 Lead us to ample room, O thou who knowest, to  
happiness, security, and sunlight.
- Strong, Indra, are the arms of thee the mighty:  
may we betake us to their lofty shelter.
- 5 May air's mid-region give us peace and safety, safety  
may both these, Heaven and Earth, afford us.
- Security be ours from west, from eastward, from  
north and south may we be free from danger.
- 6 Safety be ours from friend and from the unfriendly,  
safety from what we know and what we know not.
- Safety be ours by night and in the day-time! friend-  
ly to me be all my hopes and wishes!

A prayer for peace and security.

1 The stanza is taken from R. V. VIII. 50. 13.

2 *Druhs*: spirits of mischief.

4 Taken from R. V. VI. 47. 8.

6 *From friend*: cf. the old saying, Heaven guard me from my friend! The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 513.



## HYMN XVI.

- PEACE hath been given us from the east, and from the west security.  
 Savitar guard me from the south, and from the north the Lord of Might!  
 2 May the Âdityas from the sky protect me, Agni from the earth.  
 May Indra-Agni guard me from the eastward, on all sides may the Âsvins give me shelter.  
 May Jâtavedas guard, sidelong, our cattle.  
 Our shield on all sides be the World-Creators!

## HYMN XVII.

- AGNI from eastward guard me with the Vasus!  
 To him I go, in him I rest: this fort I seek for refuge.  
 May he protect me, may he be my guardian. I give my soul—All hail! into his keeping.  
 2 Vâyu with Air protect me from this region. To him I go, etc.  
 3 May Soma from the south, with Rudras, guard me. To him, etc.  
 4 Varuṇa with Âdityas guard me from this region! To him, etc.  
 5 Sûrya with Earth and Heaven from the western region guard me well. To him, etc.

A prayer for security from danger.

- 1 *Lord of Might*: *śaktipâtih*; Indra. In classical literature, Husband of Śachi, that is, of Might personified as his consort.  
 2 *World-Creators*: ancient Rishis who as demiurgi created the universe. See Vol. I. Index, under Bhâtakṛitas and Creative Rishis.

This non-metrical hymn is a prayer for protection from all dangers that may threaten the worshipper from any quarter of the earth or sky. Cf. A. V. V. 10.

- 6 May Waters joined with Plants protect me from this region. To them I go, in them I rest: this fort I seek for refuge.  
 May they protect me, may they be my guardians. I give my soul,—All hail!—into their keeping.  
 7 May Viṣvakarman with the Seven Rishis be my protector from the northern region. To him, etc.  
 8 May Indra, Marut-girt, protect me from this region. To him, etc.  
 9 Prajâpati, of generative power, with the Pratiśṭhâ save me from the nadir! To him, etc.  
 10 Brihaspati, joined by the Viśvedevas, protect me from the region of the zenith! To him I go, in him I rest: this fort I seek for refuge.  
 May he protect me, may he be my guardian. I give my soul—All hail!—into his keeping.

## HYMN XVIII.

- Let those who vex me from the eastern region, sinners, praise Agni followed by the Vasus.  
 2 Let those who vex me from this quarter, sinners, praise Vâyu compassed by the Air's mid-region.  
 3 Let those who vex me from the southern quarter, sinners, sing praise to Soma with the Rudras.  
 4 Let those who vex me from this quarter, sinners, praise Varuṇa connected with Âdityas.

7 *Viṣvakarman*: the Omniscient; the Architect of the Universe; a deity resembling and sometimes identified with Prajâpati, the Lord of Creation.

9 *Pratiśṭhâ*: a Sâman especially dedicated to Prajâpati.

A hymn somewhat similar to the preceding, being a prayer for security and peace on all sides. Cf. A. V. 10.





- 5 Let those who vex me from the western quarter, sinners, praise Sūrya linked with Earth and Heaven.
- 6 Let those who vex me from this quarter, sinners, give praise to plants' associates the Waters.
- 7 Let those who from the north side vex me, sinners, praise Viṣvakarman with the Seven Rishis.
- 8 Let those who vex me from this quarter, sinners, praise Indra with the Marut host about him.
- 9 Let those who vex me from the nadir, sinners, extol Prajāpati of genial power.
- 10 Let those who vex me from the zenith, sinners, extol Brihaspati with the Viṣve Devas.

## HYMN XIX.

MĪTRA arose with Earth. To that fort I lead you: enter it, occupy it. Let it give you protection and defence.

- 2 Vāyu arose with Air. To that fort, etc.
- 3 Sūrya arose with Heaven. To that fort, etc.
- 4 Chandramās arose with the Constellations. To that fort, etc.
- 5 Sacrifice arose with Priestly Fees. To that fort, etc.
- 6 Ocean arose with the Rivers. To that fort, etc.
- 7 Brahma arose with the Brahmachāris. To that fort, etc.
- 8 Indra arose with Manly Might. To that fort, etc.
- 9 The Gods arose with Immortality. To that fort, etc.
- 10 Prajāpati arose with Creatures. To that fort I lead you: enter it, occupy it. Let it give you protection and defence.

A non-metrical hymn recommending the protection of various Gods.

4 *Chandramās*: the Moon.

7 *Brahmachāris*: religious students. See V. 17. 5; XI. 5.

## HYMN XX.

MAY Soma, Varuṇa the King, both Aṣvins, Yama and Pūshan guard us well from Mṛityu—  
Death caused by men, which Indra-Agni, Dhātār, Brihaspati and Savitar appointed.

- 2 All that the World's Lord made, all that for creatures Prajāpati and Mātariśvan fashioned, All things within the quarters and their spaces, let all these be my manifold defences.
- 3 That which the Gods bound on them when they battled for their royal sway, What Indra made his shield, may that protect us well on every side.
- 4 My shield is Heaven and Earth, my shield is the bright Day, my shield the Sun. The Viṣve Devas made my shield. Let not misfortune fall on me.

## HYMN XXI.

GLĀYATRI, Ushṇih, Anushṭup, Brihatti, Trishṭup, Jagati.

## HYMN XXII.

WITH the first five chapters of the Āngirases, Hail!  
2 To the sixth, Hail! 3 To the seventh and eighth, Hail! 4 To the black-clawed ones, Hail!

A prayer for protection from Death and misfortune.

3 *That which the Gods bound on them*: an amulet or all-powerful charm; probably the Apāmārga plant. See IV. 19. 4. *What Indra made his shield*: cf. II. 27. 3.

A single line giving the names of the chief Vedic metres.

A prose hymn (with one metrical stanza) of homage to various portions of the Atharva-veda, the Rishis, and Brahma.

1 *Chapters*: Anuvākas; sections or lessons. The first five of these comprise Hymns 1—28 of Book I. *Āngirases*: that is, Songs of the Āngirases; a name of the Atharva-veda. See Vol. I, Preface, p. III.

2 *The sixth*: containing Hymns 29—35 of Book I. *The seventh and eighth*: Hymns 1—5, and 6—10, respectively, of Book II.

4 *Black-clawed*: the Nilanakhās.



5 To the golden-hued ones, Hail! 6 To the small ones, Hail! 7 To those composed in strophes, Hail! 8 To the first shells, Hail! 9 To the second shells, Hail! 10 To the third shells, Hail! 11 To the penultimates, Hail! 12 To the last ones, Hail! 13 To the latter ones, Hail! 14 To the Rishis, Hail! 15 To those with hair in tufts, Hail! 16 To the Ganas, Hail! 17 To the great Ganas, Hail! 18 To all the Vidagana Angirases, Hail! 19 To those two with separate thousands, Hail! 20 To Brahma, Hail!

- 21 Collected manly powers are topped by Brahma. Brahma at first spread out the loftiest heaven. Brahmā was born first of all things existing. Who then is meet to be that Brahmā's rival?

## HYMN XXIII.

HAIL to the four-verse strophes of the Ātharvapas! 2 Hail to the five-versed! 3 Hail to the six-versed! 4 Hail to the seven-versed! 5 Hail to the eight-versed! 6 Hail to the nine-versed! 7 Hail to the ten-versed! 8 Hail to the eleven-versed! 9 Hail to the twelve-versed! 10 Hail to the thirteen-versed! 11 Hail to the fourteen-versed! 12 Hail to the fifteen-versed! 13 Hail to the sixteen-versed! 14 Hail to the seventeen-versed! 15 Hail to the eighteen-versed! 16 Hail, nineteen! 17 Hail, twenty! 18 Hail to the Great Section! 19

5 *Golden-hued*: the Haritas.

6 *Small ones*: the Kshudras. Various portions and hymns of the Atharva-veda, which are not clearly identifiable, are designated by these and the remaining fantastic names.

A prose hymn of homage, like the preceding hymn, to various portions of the Atharva-veda classed according to the number of verses which their hymns contain. 1 *Four-versed*: chiefly in Book I. 2 *Five-versed*: in Book II. 3 *Six-versed*: in Book III. 4 *Seven-versed*: in Book IV. 5 *Eight-versed*: hymns with from eight to eighteen verses are found in Book V. Longer pieces are contained in Books VIII.—XIII. and others. 18 *Great Section*: or Book; judging by its length, num-

Hail to the triplets! 20 Hail to the single-versed hymns! 21 Hail to the little ones! 22 Hail to the single-non-Rich-versed ones! 23 Hail to the Rohitas! 24 Hail to the two Sūrya hymns! 25 Hail to the two Vrātya hymns! 26 Hail to the two Prajāpati hymns! 27 Hail to the hymn of victory! 28 Hail to the hymns for happiness! 29 Hail to Brahma!

- 30 Collected manly powers are topped by Brahma. Brahma at first spread out the loftiest heaven. Brahmā was born first of all things existing. Who then is fit to be this Brahmā's rival?

## HYMN XXIV.

Do ye, O Brahmanaspati, invest for royal sway this man  
With that wherewith the Deities invested Savitar  
the God.

- 2 Invest this Indra for long life, invest him for great princely power,  
That I may lead him on to eld, that he may watch  
his principedom long.
- 3 Invest this Soma for long life, invest him for great hearing power,

ber of hymns, and the preëminence of its main subject, Book XX. must be intended. 19 *Triplets*: the three-verse hymns of Book VI. 20 *Single-versed*: found in Book VII. 22 *Non-Rich-versed*: consisting of one verse only, and not borrowed from the Rigveda. 23 *Rohitas*: the hymns of Book XIII., addressed to Rohita a form of the Sun. 24 *Sūrya hymns*: the nuptial hymns of Book XIV. 25 *Vrātya hymns*: of Book XV. 26 *Prajāpati hymns*: the hymns in which Prajāpati is especially honoured.

A benediction on a newly elected King.

1 *Ye*: thou and other Gods.

2 *This Indra*: this King; Indra being the type of regal power. Cf. III. 3. 2; 4. 6.

3 *This Soma*: this King, equal to Sōma who is frequently called King.



That I may lead him on to eld, that he may watch  
o'er hearing long.

- 4 For us, surround him, cover him with splendour,  
give him long life, and death when age removes  
him.

This garment hath Brihaspati presented to Soma, to  
the King, to wrap about him.

- 5 Advance to good old age: endue the mantle. Be  
thou our heifers' guard from imprecation.

Live thou a hundred full and plenteous autumns, and  
wrap thee in prosperity of riches.

- 6 Thou for our weal hast clothed thee in this garment:  
thou hast become our cows' sure guard from curses.

Live thou a hundred full and plenteous autumns:  
thou living, fair thyself, shalt deal forth treasures.

- 7 In every need, in every fray we call, as friends, to  
succour us, Indra the mightiest of all.

- 8 Gold-coloured, undecaying, blest with heroes, dwell,  
dying in old age, with children round thee.

This is the spoken word of Agni, Soma, Brihaspati,  
and Savitar, and Indra.

### HYMN XXV.

I yoke thee with the mind of one unwearied still and  
first of all.

Be thou a bearer up the hill: run hither bearing up  
thy load.

4 Repeated from A. V. II. 13. 2. Parts of stanzas 5 and 6 are taken  
from verse 3 of the same hymn.

7 Taken from R. V. I. 30. 7.

The hymn has been translated by Ludwig, *Der Rigveda*, III., p. 458.

Apparently a charm to be used when a young ox is yoked for the  
first time.

### HYMN XXVI.

GOLD that was born from Fire and is immortal hath  
been deposited with mortal creatures.

He who knows this deserves to own this jewel, and  
in extreme old age dies he who wears it.

- 2 The men of ancient time with children round them  
longed for this Gold, bright with the Sun's own  
colour.

This shall endow thee, as it shines, with splendour,  
and long shall be the life of him who wears it.

- 3 Long life and splendour let it bring, bring energy  
and strength to thee

That thou mayst shine among the folk with all the  
brightness of the Gold.

- 4 What Varuna the King knows well, and what the God  
Brihaspati,

And Indra, Slayer of the Foe, may that bestow long  
life on thee, may that increase thy splendid strength.

### HYMN XXVII.

LET the Bull guard thee with the kine, the Stallion  
with the fleet-foot steeds.

Let Vayu keep thee safe with prayer, and Indra  
with his mighty powers.

- 2 Let Soma guard thee with the plants, Sūrya protect  
thee with the stars;

With breath let Wind protect thee, and the Moon,  
foe-slayer, with the months.

A hymn accompanying investiture with an amulet of gold.

1 *Born from Fire*: or, produced from Agni whose seed it is said to  
be. See *Sacred Books of the East*, XII. 377; XXIX. 59, 390.

2 *With children*: whom the possession of the amulet brought to  
them.

The hymn has been translated and annotated by Dr. Grill, *Hundert  
Lieder des Atharva-veda*, pp. 49, 192.

A benedictory hymn.



- 3 Three are the earths, they say, and three the heavens,  
three are the atmospheres, and four the oceans,  
Threefold the hymn of praise, threefold the Waters.  
Let these with triple song and triplets guard thee.
- 4 Three vaults of heaven, and three seas, three bright,  
three stationary ones,  
Three Matarisvans, and three suns, protectors, I  
arrange for thee.
- 5 Increasing thee with butter I, Agni! with fatness  
sprinkle thee.  
Let not magicians harm the life of Agni or of Moon  
or Sun.
- 6 Let not magicians mar your heat, your vital or  
diffusive breath.  
Brilliant and all-possessing Gods, run ye your course  
with Godlike power.
- 7 Fire they endow with vital breath, Wind is compact  
with vital breath :  
With vital breath the Gods produced the Sun whose  
face turn every way.
- 8 Live with the Life-Creators' life. Die not, live on to  
lengthened age.  
Live with the breath of men with souls. Submit not  
to the power of Death.
- 9 The secret treasure of the Gods which Indra, by  
pathways travelled by the Gods, discovered,  
That gold the Waters with the triplets guarded. May  
they keep thee with threefold hymn and triplets.
- 10 With friendly thoughts the Deities, three-and-thirty,  
and three great Powers preserved it in the Waters.

4 *Stationary ones* : or, established high in heaven. The meaning of *vaishvān* is uncertain.

8 *Life-Creators* : the Gods. Cf. A. V. III. 31. 8.

9 *The Waters* : into which Agni poured the gold. See Sacred Books of the East, XII. 277.

- He made heroic powers with the gold that lies upon  
this Moon.
- 11 O ye eleven Gods who are in heaven, accept this  
sacrifice.
- 12 O ye eleven Gods who are in air, accept this sacrifice.
- 13 O ye eleven Gods who are on earth, accept this  
sacrifice.
- 14, 15 repeated from XIX. 16. 1, 2.

## HYMN XXVIII.

- On thee I bind this Amulet for lengthened life and  
brilliancy,  
The rival-quelling Darbha grass that burns the spirit  
of a foe.
- 2 Burning the spirit of the foe, vexing the heart of  
enemies,  
Darbha, on every side, like heat, inflame all evil-  
hearted men.
- 3 O Darbha, burning round like heat, consuming foes,  
O Amulet,  
Like Indra rending Vala cleave mine adversaries'  
hearts in twain.
- 4 Cleave through, O Darbha, Amulet, my foes', mine  
adversaries' heart.  
Rise thou and batter down their heads like growth  
that covereth the earth.

10 *He* : Indra. The line is obscure.

A charm for the destruction of enemies.

1 *Darbha grass* : Sacrificial grass, especially Kuṣa grass, used for strewing the ground and other purposes in religious ceremonies. The plant is said to spring from heaven, and various sanctifying and other far-reaching supernatural powers are ascribed to it. See A. V. II. 7; VI. 43; and VIII. 7. 20, where Darbha is identified with Soma the King of Plants.

3 *Vala* : the Cave; personified as a demon who withholds the heavenly waters, and who, like his brother Vṛitra, was vanquished by Indra.





- 5 Cleave thou my rivals, Darbha, cleave the men who  
fain would fight with me.  
Cleave all who wish me evil, cleave the men who hate  
me, Amulet!
- 6 Wound thou, my rivals, Darbha, etc. (as in 5, sub-  
stituting 'wound' for cleave.)
- 7 Tear thou my rivals, Darbha, etc.
- 8 Hew thou my rivals, Darbha, etc.
- 9 Carve thou my rivals, Darbha, etc.
- 10 Pierce thou my rivals, Darbha, pierce the men who  
fain would fight with me.  
Pierce those who wish me evil, pierce the men who  
hate me, Amulet!

## HYMN XXIX.

PIERCE thou my rivals, Darbha, pierce the men who  
fain would fight with me.  
Pierce all who wish me evil, pierce the men who hate  
me, Amulet!

- 2 Split thou my rivals, Darbha, etc. (as in 1, with  
'split' for 'pierce' throughout).
- 3 Check thou, etc.
- 4 Crush thou, etc.
- 5 Shake thou, etc.
- 6 Bruise thou, etc.
- 7 Burn thou, etc.
- 8 Consume, etc.
- 9 Slay thou my rivals, Darbha, slay the men who fain  
would fight with me.  
Slay all who wish me evil, slay the men who hate  
me, Amulet.

A charm for the destruction of enemies, a continuation of the pre-  
ceding.

## HYMN XXX.

- DARBHA, with that good shield of thine, of hundred  
guards till death in eld,  
Arm thou this man, and with thy might strike thou  
his adversaries down.
- 2 Darbha, thou hast a hundred shields, thou hast a  
thousand manly powers.  
All Gods have given thee to him to bear thee till  
extreme old age.
- 3 They call thee, Darbha, shield of Gods, they call  
thee Brahmanaspati.  
They call thee shield of Indra: thou protectest king-  
doms from attack.
- 4 Darbha, destroyer of the foe, vexing the hearts of  
enemies,  
An Amulet that strengthens rule I make thee, and  
the body's guard.
- 5 What time Parjanya roared to it with lightning  
flashes in the sea,  
Thence came the drop, the golden drop, thence  
Darbha into being sprang.

## HYMN XXXI.

SAVITAR make all cattle grow and prosper in my  
stable with  
Amulet of Udumbara, helper of him who longs for  
wealth!

A protective charm accompanying investiture with an amulet of  
Darbha grass.

5 The Darbha grass springs up at the beginning of the Rains amid  
the roar of the thunder-cloud and the flashes of lightning from the  
sea of air.

A charm to ensure general prosperity, accompanying self-investiture  
with an amulet of Udumbara.

1 *Udumbara*: the Glomerous Fig-tree; *Ficus Glomerata*; Hindi,  
Dumbar; a large tree, generally found in and about villages, and on  
the banks of rivers and water-courses where the soil is rich and moist.—  
Roxburgh. Besides amulets, sacrificial posts and ladles were some-  
times made of the wood of this tree.



- 2 May he who was our Household Fire, the ruler of our cattle, strong Amulet of Udumbara, endow us with prosperity.
- 3 By power of the Udumbara Charm may Dhâtar give me plenty, rich  
In the kine's droppings and in fruit, and, in our dwelling, food, and drink.
- 4 I win great plenty, while I wear the Amulet of Udumbara,  
Of quadrupeds and bipeds, of juices and food of every sort.
- 5 I have obtained abundant wealth of cattle, bipeds and quadrupeds, and corn in plenty.  
Savitar and Brihaspati vouchsafe me the milk of kine and herbs' refreshing juices!
- 6 Fain would I be the lord of herds of cattle: may he who rules o'er riches send me riches.  
May the Udumbara Amulet vouchsafe possessions unto me.
- 7 To me with wealth and children come the Amulet of Udumbara,  
With splendour come the Amulet hastened by Indra on its way!
- 8 Divine, foe-quelling Amulet, wealth-winner for the gain of wealth—  
May it give store of beasts and food and cause our kine to multiply.
- 9 As thou, O Forest Tree, wast born with increase when thy life began,  
So let Sarasvati bestow abundant growth of wealth on me.
- 10 Sarasvati vouchsafe me wealth, household prosperity, and corn!  
Let Sinivall bring them, and this Amulet of Udumbara.

10 *Sinivall*: see XIV. 2. 15, 21. Here she appears as a Goddess of Prosperity unconnected with her usual functions as *Lucina*.

- 11 The Lord of amulets art thou, most mighty: in thee wealth's ruler hath engendered riches.  
These gains are lodged in thee, and all great treasures.  
Amulet, conquer thou: far from us banish malignity, and indigence, and hunger.
- 12 Vigour art thou, in me do thou plant vigour: riches art thou, so do thou grant me riches.  
Plenty art thou, so prosper me with plenty: Householder, hear a householder's petition.
- 13 Amulet of Udumbara, enrich us: vouchsafe us wealth with all good men about us. I bind thee on for increase of possessions.
- 14 For hero is this hero bound, Amulet of Udumbara.  
So may he make our offering sweetly-savoured, and grant us wealth with all good men about us.

## HYMN XXXII.

- For lengthened life I bind on thee the Darbha grass, the mighty plant,  
Excellent, hard to overthrow, with hundred stems and thousand blades.
- 2 They cut not off his hair, they strike no blow upon the breast for him  
To whom one gives protection by Darbha that hath uninjured leaves.
- 3 O Plant, thy root is in the sky, and thou art stationed on the earth:  
With thee who hast a thousand stalks we strengthen all the powers of life.
- 4 Through all three skies the plant hath pierced, and the three regions of the earth:  
With thee I split in twain the tongue and words of the bad-hearted man.

A charm, accompanying investiture with a Darbha grass amulet, to subdue enemies and win the affection of others.

2 *Cut not off his hair*: at death; that is, he will live for ever.

3 *Thy root is in the sky*: cf. II. 7. 3, note.



- 5 Thou art victorious in thy might: I am endowed with conquering strength:  
Possessed of overpowering force we two will quell our enemies.
- 6 Subdue our foeman, overcome the men who fain would fight with us.  
Conquer all evil-hearted ones: make many well-disposed to me.
- 7 With Darbha that hath sprung from Gods, stationed in heaven, full many a time,  
With this have I won many men, have won and may I win them still.
- 8 Do thou, O Darbha, make me dear to Brāhman and Rājanya, dear to Śūdra, and to Ārya dear,  
Yea, dear to every man we love, to every man with eyes to see.
- 9 He who first born fixed earth in her position, he who established heaven and air's mid-region,  
Whom sinner ne'er hath known as his supporter,  
—this Darbha be our shelter and protection!
- 10 First of all plants it sprang into existence, victorious, hundred-stemmed, the foe-subduer.  
So may this Darbha from all sides protect us: with this may I subdue our foes in battle.

## HYMN XXXIII.

HUNDRED-STEMMED, succulent, and worth a thousand,  
the Royal Rite of plants, the Waters' Agni,  
Let this same Darbha guard us from all quarters.  
This Godlike Amulet shall with life endow us.

7 *Sprung from Gods*: cf. V. 4. 3, note, and 7.

A protective and benedictive charm accompanying investiture with an amulet of Darbha grass.

- 2 Drawn forth from butter, juicy, sweetly-flavoured, firm as the earth, unshaken, overthrowing,  
Driving off foes and casting them beneath me,  
mount with the strength of mighty Ones, O Darbha.
- 3 Thou movest o'er the earth with vigour: lovely in sacrifice thou sittest on the altar.  
The Rishis bear thee as a purifier: cleanse thou us from all evil deeds' defilement.
- 4 A stern and all-victorious king, foe-queller, dear to every man—  
That energy of Gods and mighty power, I bind this on thee for long life and welfare.
- 5 Achieve heroic deeds with Darbha; wearing this Darbha never let thy soul be troubled.  
In splendour and precedence over others illumine like the Sun the heaven's four regions.

## HYMN XXXIV.

JANGIDA, thou art Angiras: thou art a guardian,  
Jangida.

Let Jangida keep safely all our bipeds and our quadrupeds.

2 The stanza is repeated, with the final pāda altered, from V. 28.  
14. *Mount*: that is, be fastened round the man's neck.

3 *Movest o'er the earth*: the grass spreads with great rapidity, re-rooting itself continually.

*Lovely in sacrifice*: seven bunches are used for different purposes in a sacrifice. See Haug's *Aitareya-Brahmana*, II. p. 79. *Sittest on the altar*: three bunches are loosened and spread over the Vēdi or altar.

A protective charm addressed to the panacea called Jangida.

1 *Jangida*: a plant or tree which has not been identified. See II. 4. 1. note.



- 2 Dice-witcheries, the fifty-threes, the hundred witchcraft-practisers,  
All these may Jangīda make weak, bereft of their effectual force.
- 3 Baffle the loud factitious howl, make impotent the seven decays.  
As when an arrow speeds the shaft, drive away want, O Jangīda.
- 4 This counteracts the sorceress, this banishes malignity:  
Then may victorious Jangīda prolong the days we have to live.
- 5 Let Jangīda's protecting might encompass us on every side,  
Wherewith he quells Viṣhkandha and Sanskandha, might by greater might.
- 6 Three times the Gods engendered thee first on the surface of the earth:  
The Brāhmans of the olden time knew that thy name was Angiras.
- 7 The ancient plants surpass thee not, nor any herbs of recent days.  
A potent charm is Jangīda, a most felicitous defence.
- 8 Then when thou sprangest into life, Jangīda of unmeasured strength,

2 *Dice-witcheries*; *akṣakṛityā* is the conjectural reading of the editors of the printed text in place of the unintelligible *jāgrityā* of the MSS. *The fifty-threes*: cf. 'Merrily sports their troop, the three-and-fifty' (R. V. X. 34. 8).

It would appear from Sāyana's Commentary that this was the usual number of dice (the nuts of the Vibhīdaka tree—*Terminalia Bellestonia*—) employed in gambling; and yet this seems hardly probable. The points on the dice, or the winning number of points, may perhaps be intended.

3 *Seven decays*: gradual stages of increasing debility as old age comes on.

*Viṣhkandha and Sanskandha*: apparently different forms of acute rheumatic pains in the shoulder and neck (*skandha*).

- Indra, O mighty One, bestowed great power upon thee from the first.
- 9 To thee in truth, O Forest Tree, Indra the mighty One gave strength.  
Driving away all maladies, strike thou the demons down, O Plant.
- 10 Lumbago and rheumatic pain, consumptive cough, and pleurisy,  
And fever which each Autumn brings, may Jangīda make powerless.

## HYMN XXXV.

- WHILE their lips uttered Indra's name the Rishis gave us Jangīda;  
Which in the earliest time Gods made a remedy, Viṣhkandha's cure.
- 2 So may this Jangīda guard us, even as a treasurer guards wealth,  
Even this which Gods and Brāhmans made a malice-quelling sure defence.
- 3 Hard-hearted men, the cruel eye, the sinner who hath come to is,  
Destroy thou these with watchful care, O thou who hast a thousand eyes. Thou, Jangīda, art my defence.
- 4 Guard me from earth and guard me from the heavens, guard me from middle air, from plants protect me. Protect me from the present and the future. From every region Jangīda preserve us!
- 5 All sorcerers made by the Gods, all that arise from mortal men,  
These, one and all, let Jangīda, healer of all, make impotent.

10 *Which each Autumn brings*: see IX. 8. 6, note.

A protective charm addressed to the magical Jangīda.





## HYMN XXXVI.

THE Hundred-haired hath banished hence fiends and Consumptions by its might.

With splendour hath the charm that scares demons of ill-name mounted up.

2 It drives off demons with its horns and sorceresses with its root,

It stays Consumption with its waist : from this no wickedness escapes.

3 Consumptions, light and serious, and those which sounds accompany,

All these the Amulet, Hundred-haired, scarer of fiends, hath banished hence.

4 A hundred men hath it produced, hundred Consumptions chased away,

All fiends of evil-name it hath smitten, and shakes the Rākshasas.

5 The Bull that weareth horns of gold, this Amulet with hundred hairs,

Hath cleft the demons of ill-name and overcome the Rākshasas.

6 Hundred she-fiends, a hundred of Gandharvas and Apsarases,

A hundred of dog-mated nymphs, I keep away with Hundred-Hair.

A charm against disease and evil spirits.

1 *Hundred-haired* : or, Hundred-tailed ; a powerful amulet made, apparently, of a great number of fibres or filaments of some magical plant, perhaps the Darbha grass of the preceding hymns. *Mounted up* : been raised up and fastened round the neck.

5 *Bull* : the potent charm.

6 *Dog-mated nymphs* : see A. V. IV. 37. 11 ; XI. 9. 15.

## HYMN XXXVII.

To me hath come this word given by Agni, fame, force and might, and strength, and life, and lustre. May Agni too bestow on me three-times a hundred manly powers.

2 For mighty strength, for action, I receive thee, for manly power, to last a hundred autumna.

3 For conquering strength and energy and vigour I fasten thee, for chieftainship, for bearing royal dominion through a hundred autumna.

4 With Seasons and with Season-groups, for vigour and extended life,

With splendour of the perfect year we fasten thee about the neck.

## HYMN XXXVIII.

NEVER Consumption, never curse touches the man, Arundhati !

Whom the delicious odour of the healing Bdeillum penetrates.

2 Consumptions flee apart from it as from a wild beast fly the deer.

If thou, O Bdeillum, art produced from Sindhu or hast come from sea,

The quality of both have I taken to keep this man unscathed.

## HYMN XXXIX.

LET Kushtha from the Hill of Snow come, a divine deliverer.

Banish thou all Consumption, drive all sorceresses far away.

A charm to secure long life and dominion to a prince.

4 Cf. V. 28. 13.

A protective charm.

1 *Arundhati* : a climbing plant. See A. V. IV. 12. 1. *Bdeillum* : *guggulu* ; a costly fragrant gum that exudes from a tree that is said to be the vine palm (*Borassus Flabelliformis*). *Sindhu* : the Indus.

A protective charm.

1 *Kushtha* : a medicinal aromatic plant, said to be the *Costus Speciosus* or *Arabicus*. See A. V. V. 4 ; VI. 95 ; 102. 3.



- 2 Kushṭha, three several names hast thou, Naghamāra, Naghāriṣha : let not mishap befall this man, For whom I make a charm of thee at eve, at morning, and by day.
- 3 Jivalā is thy mother's name, thy father's name is Jivala : let not mishap, etc.
- 4 Thou art the best amid the plants, even as the ox is best of tame, the tiger of rapacious beasts : let not mishap, etc.
- 5 Born thrice from the Ādityas, thrice from Bhṛigus, thrice from Angiras' sons, born from the Viśve Devas thrice,  
Healer of every malady, that Kushṭha stands by Soma's side.  
Banish thou all Consumption, drive all sorceresses far away.
- 6 In the third heaven above us stands the Aśvattha tree, the seat of Gods :  
There is embodiment of life that dies not : thence was Kushṭha born.
- 7 There moved through heaven a golden ship, a ship with cordage wrought of gold :  
There is embodiment of life that dies not : thence was Kushṭha born.
- 8 Where is the Sinking of the Ship, the summit of the Hill of Snow,  
There is embodiment of life that dies not : thence was Kushṭha born.

2 *Naghamāra, Naghāriṣha* : the meaning of the words is uncertain.

3 *Jivalā* : Vivifier ; life-giving.

6 This and the following stanzas are repeated, with slight variations, from V. 4. 3, 4.

8 *The Sinking of the Ship* : or the place where the ship sank or glided down ; probably the Naubandhana of the later Epics, the highest known peak of the Himalayas, to which in the great flood Manu fastened his ship—the Ararat of the Hindās. See the legend of the Deluge, *Sacred Books of the East*, XII. 216 sqq ; Max Müller, *Ancient Sanskrit Literature*, p. 425 ; Muir, *O. S. Texts*, I. 183 sqq. *Stands by Soma's side* : 'Soma's benignant friend art thou' (A. V. 4. 7.)

- Healer of every malady, that Kushṭha stands by Soma's side.  
Banish thou all Consumption, drive all sorceresses far away.
- 9 Thou whom Ikshvāku's ancestor, whom he who well loved Kushṭha, knew,  
Whom Vāyasa and Mātsya knew, hence healer of all ills art thou.
- 10 O thou who hast all-reaching might drive away Fever, drive it down,  
Head-racking Fever, tertian, continual, lasting for a year.

## HYMN XL.

- For each defect of mine in voice and spirit I have approached One vehement and ardent.  
With all the Deities, fully approving, Bṛihaspati supply the want!
- 2 Disturb ye not our intellect, O Waters, nor the power of prayer.  
Glide on your way, strength-giving, invocated : may I be vigorous and wise.
- 3 Mar not our consecrating rite, our intellect, or fervent zeal.  
Gracious to us for lengthened life, propitious let the Mothers be.

9 *Ikshvāku* : son of Manu Vaivasvata and first King of the Solar dynasty of Ayodhya. *Vāyasa* : a prince of olden time. *Mātsya* : King of the Matsyas.

10 Cf. 'Chase Fever, whether cold or hot, brought by the summer or the rains, Tertian, intermittent, or autumnal, or continual' (A. V. V. 22. 13).

A prayer for pardon of an error in sacrifice, and for wisdom, strength, and life.

1 *One vehement and ardent* : Bṛihaspati, identified with Agni.

3 *Mothers* : the maternal Waters. Cf. I. 4. 1.



- 4 Vouchsafe to us, ye Asvins twain, such strength as,  
with attendant light,  
May through the darkness carry us.

## HYMN XLI.

DESIRING bliss, at first, light-finding Rishis began  
religious rite and holy fervour.  
Thence energy was born, and might, and kingship:  
so to this man let gathered Gods incline them.

## HYMN XLII.

BRAHMA is Hotar, sacrifice: with Brahma are the  
stakes set up.  
From Brahma was the Adhvaryu born, from Brahma  
hidden offering.

- 2 Brahma is fatness-dropping scoops: with Brahma  
was the altar reared.

Brahma is worship, lengthened rite, the Rishis who  
pay sacrifice, the victim's Immolators. Hail!

- 3 To him who frees from woe mine hymn I offer, to  
the Good Guardian, as I seek his favour.

Accept this offering of mine, O Indra. Fulfilled be  
all the sacrificer's wishes!

4 The stanza is taken from R. V. I. 46. 6. *The darkness*: in the  
shape of poverty or want, according to the Scholiast.

A benediction on a newly elected King.

1 *Religious rite*: *dikshā*; solemn preparation or consecration for  
some religious purpose. *Holy fervour*: *āgas*; fervent devotion, or  
religious austerity.

In praise of Brahma, Prayer, or Devotion.

1 *The stakes*: the sacrificial posts. *The Adhvaryu*: the priest who  
performs the practical part of the sacrifice, and who is associated with  
the Hotar or chief priest. *Hidden*: prepared in vessels covered over  
with Darbha grass.

2 *Fatness-dropping scoops*: sacrificial ladles from which the clarified  
butter is poured into the fire. *Lengthened rite*: *sattrām*; sacrificial  
session; a great Soma ceremony lasting many days and performed by  
many officiating priests.

- 4 With prayer I call on him who frees from trouble,  
Prince of Gods, Splendid, chief of sacrifices,  
I call the Waters' Child and both the Asvins.  
Vigour is mine, and strength bestowed by Indra.

## HYMN XLIII.

WHITHER men versed in Brahma go, with fervour  
and the cleansing rite,  
Thither let Agni lead me, let Agni give me intelli-  
gence. All hail to Agni!

- 2 Whither, etc.

Thither let Vāyu lead me, let Vāyu vouchsafe me  
vital breath. All hail to Vāyu!

- 3 Whither, etc.

Thither let Sūrya lead me, let Sūrya vouchsafe me  
power of sight. All hail to Sūrya!

- 4 Whither, etc.

Thither let Chandra lead me, let Chandra vouchsafe  
me intellect. All hail to Chandra!

- 5 Whither, etc.

Thither let Soma lead me, let Soma vouchsafe me  
vital sap. All hail to Soma!

- 6 Whither, etc.

Thither let Indra lead me, let Indra bestow upon  
me power. All hail to Indra!

- 7 Whither, etc.

Thither, let Waters lead me, let the Waters give me  
deathless life. All hail to Waters!

4 *The Waters' Child*: Agni, born as lightning from the watery  
clouds of the sea of air.

In praise of Brahma, Prayer, or Devotion.

1 *Versed in Brahma*: *brahmavidah*; learned in spiritual knowledge,  
theologians. *Cleansing rite*: *dikshā*; a preparatory or consecrating  
ceremony.

4 *Chandra*: the Moon.



- 8 Whither, etc.  
Thither let Brahma lead me, let Brahma give  
Brahma unto me. All hail to Brahma!

## HYMN XLIV.

- Thou art the lengthening of life, thy name is Universal Cure:  
Then, Ointment! send felicity; Waters, send happiness and peace.
- 2 The yellow hue, the feverish heat, the shooting pain that rends the limbs,  
All the consumptive malady let the Ointment drive from out thy frame.
- 3 Let the Salve born upon the earth, benignant, giving life to man,  
Make the swift rider on the car sinless, exempt from sudden death.
- 4 Preserve our breath, O Vital Breath, have mercy on our life, O Life.  
From snares of Nirṛiti do thou, O Nirṛiti, deliver us.
- 5 Thou art the babe of Sindhu, thou art lightnings' flower, wind, breath, and Sun: thou art the eye and milk of heaven.
- 6 Gods' Ointment from the Three-Peaked Hill, preserve thou me on every side.  
No plants of earth surpass thee, none from mountain or from cultured ground.
- 7 Now hath it gently crept within, fiend-slaying, chasing malady,  
And driving all diseases hence, and evil omens, banished them.

A curative and protective charm.

- 1 *Universal Cure*: no mention is made of the plant which produces this wonderful panacea.
- 2 *Yellow hue*: of jaundice. *Shooting pain*: *vidlyaka*. Cf. IX. 8. 2.
- 6 *The Three-Peaked Hill*: a high mountain in the Himalaya; the modern Trikāṭa. Cf. IV. 9. 8—10.

- 8 Full many a falsehood, O thou King Varuṇa, man hath uttered here:  
Do thou who hast a thousand powers preserve us from that misery.
- 9 If we have cried, O Waters! Cows! if we have cried, O Varuṇa!  
For this, endowed with thousand powers! deliver us from misery.
- 10 Mitra and Varuṇa, O Salve, have closely followed after thee:  
May they, when they have followed thee afar, restore thee for our use.

## HYMN XLV.

- As debt from debt repay and send sorcery to the sorcerer's house.  
Split, Salve! the cruel villain's ribs whose evil eye bewitches us.
- 2 Whatever evil dream we have, whate'er befall our kine or home,  
Be this that is salubrity, the evil-hearted's foe, applied.
- 3 Increasing from the Waters' strength and vigour, sprung into life from Agni Jātavedas,  
Strong as four heroes, mountain-born, this Ointment make for thee quarters and mid-points auspicious!
- 4 On thee is laid the Chaturvra Ointment: let all the regions give thee peace and safety.  
Secure like precious Savitar thou standest: to thee let all these regions bring their tribute.

9 *O Waters! Cows!*: if we have duly worshipped the celestial Waters by calling on them as sacred cows and givers of abundance. The hymn closely resembles in parts IV. 9.

A curative and protective charm.

*I As debt from debt*: as a man returns to his creditor a part of what he owes him.

*Evil eye*: see note on II. 7. 5, from which this line, with a slight variation, is repeated.

4 *Chaturvra*: 'having the strength of four heroes.'





- 5 Make one thy salve, thine amulet another, drink one, and with another bathe thy body.  
So let the Chaturvira keep us guarded from the four bonds of Nirṛiti and Grāhi.
- 6 May Agni protect me with fire for inspiration and expiration, for strength, for energy, for vigour, for weal and prosperity. All Hail!
- 7 May Indra protect me with his Indra-power for inspiration, etc.
- 8 May Soma protect me with Soma-power, etc.
- 9 May Bhaga with good fortune protect me, etc.
- 10 May the Maruts protect me with their troops for inspiration and expiration, for strength, for energy, for vigour, for weal and prosperity. All Hail!

## HYMN XLVI.

For manly strength Prajāpati bound thee on first, invincible.

This for long life on thee I bind for splendour, strength, and energy. Invincible, let it guard thee well.

- 2 Erect, invincible, be this man's watchful keeper: let not the Pāpis or the sorcerers harm thee.  
Shake off thy foes as Indra scattered Dasyus: quell all enemies. Invincible, let it guard thee well.
- 3 Indra hath lent the power of sight, and vital breath and strength to this,  
Whom even a hundred combatants, striking, have failed to overcome. Invincible, let it guard thee well.

5 *One*: one portion of the precious ointment.

6 This verse and the four following are in prose.

A charm accompanying investiture with an amulet that ensures safety and victory.

3 *Pāpis*: malevolent demons. *Sorcerers*: Yātudhānas; see A. V. I. 7. 1, note. *Dasyus*: fiends, foes of the Gods.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 462.

- 4 Around thy limbs I place the mail of Indra who hath become the Gods' imperial Sovran.  
Again let all the Deities bring thee hither. Invincible let it guard thee well.
- 5 One and a hundred manly powers, a thousand lives hath this Amulet, unconquered ever.  
Go forth a tiger, strike down all thy foemen: let him who would oppose fall low beneath thee. Invincible, let it guard thee well.
- 6 Drawn forth from butter, rich in milk and sweetness, hundred-lived, thousand-homed, bestowing vigour, Kindly, delightful, full of sap, and mighty, invincible let it guard thee well.
- 7 That thou mayst be preëminent, slayer of rivals, rivalless,  
May Savitar cause thee to be chief and controller of thy kin. Invincible, let it guard thee well.

## HYMN XLVII.

NIGHT! the terrestrial realm hath been filled with the Father's power and might.

Thou spreadest forth on high unto the seats of Heaven: darkness that strikes with awe comes near.

- 2 Each moving thing finds rest in her whose yonder boundary is not seen, nor that which keeps her separate.
- 3 O spacious, darksome Night, may we uninjured reach the end of thee, reach, O thou blessed One, thine end.

A hymn to Night for protection from fiends, robbers, snakes, and wolves.

1 *Terrestrial realm*: the atmosphere that is immediately above the earth. *Power and might*: or, wondrous works.



- 3 Thy ninety-nine examiners, O Night, who look upon mankind,  
Eighty-and-eight in number, or seven-and-seventy are they.
- 4 Sixty-and-six, O opulent, fifty-and-five, O happy One,  
Forty-and-four and thirty-three are they, O thou enriched with spoil.
- 5 Twenty-and-two hast thou, O Night, eleven, yea, and fewer still.  
With these protectors guard us well. O Daughter of the Sky, to-day.
- 6 Let not a fiend or spiteful man, let no ill-wisher master us.  
Let not the robber seize our cows, nor the wolf take our sheep to-day.
- 7 Let not the thief, O Blessed, seize our horses, nor she-fiends our men.  
Let thief and robber run away on pathways most remote from us.
- 8 Far from us let the Rope with Fangs, far from us let the wicked flee.  
Do thou make blind and headless, Night, the serpent with his pungent breath.
- 9 Crush the wolf's jaws in pieces, strike the robber dead against a post.  
In thee, O Night, do we abide: we here will sleep. Be watchful thou.
- 10 Give thou protection to our kine, and to our horses, and our men.

3 *Examiners*: 'the sentinel stars.' The numbers, of course, are fanciful, and no reason can be given for the poet's choice of them.

5 *Daughter of the Sky*: Dawn and Night are sisters, and daughters of Dyaus or Heaven.

8 *The Rope with Fangs*: the venomous serpent. Cf. IV. 3. 2.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 467; and by Zimmer, *Altindisches Leben*, p. 179.

## HYMN XLVIII.

- THEN all that we accumulate, all that the treasure-chest contains,  
All this do we entrust to thee.
- 2 Entrust thou us to Dawn, O Mother Night.  
May Dawn entrust us to the Day, and Day to thee, O splendid One.
- 3 Whatever flying thing be here, whatever thing that creeps and crawls.  
Whatever fastens on a joint, therefrom do thou protect us, Night.
- 4 So guard thou us from west and east, protect us from the north and south.  
O splendid One, preserve us: we, the singers of thy praise, are here.
- 5 They who are followers of Night, and they who watch o'er living things,  
They who protect all cattle, they keep watch and ward over our lives, over our herds keep watch and ward.
- 6 Verily, Night, I know thy name, Dropper of Fatness art thou called.  
Thee Bharadvāja knew as such: as such be watchful o'er our wealth.

A hymn to Night for protection.

1 *Treasure-chest*: the trunk or chest attached to a car or wagon.  
*Entrust to thee*: consign to thy guardianship during the hours of darkness when we are asleep.

5 *They who are followers of Night*: the 'examiners' or sentinels of hymn 47. 2.

6 *Dropper of Fatness*: balmng the earth with gentle vivifying dew. Cf. 'Thy paths drop fatness' (Psalm 65. 11). *Bharadvāja*: a celebrated Rishi, to whom most of the hymns of Book VI. of the Rigveda are ascribed.



## HYMN XLIX.

- FRIEND of the home, the strong and youthful maiden,  
Night, dear to Savitar the God, and Bhaga,  
All-compassing, all-glorious, prompt to listen, hath  
with her greatness filled the earth and heaven.
- 2 Over all depths hath she gone up, and mounted,  
most mighty One, the sky's exalted summit.  
Over me now the loving Night is spreading with her  
auspicious Godlike ways like Mitra.
- 3 Excellent, high-born, blissful, meet for worship,  
Night, thou hast come : stay here with friendly  
spirit.  
Guard us, the food for men that we have gotten,  
and all prosperity that comes of cattle.
- 4 With eager haste hath Night assumed the vigour of  
leopard, tiger, or of tawny lion,  
The horse's neighing and the wild-man's bellow.  
Thou takest many a form when thou appearest.
- 5 Kind through the Night be absence of the sunshine :  
Mother of Frost, may she be swift to hear us.  
Take notice of the hymn, thou highly favoured,  
wherewith I worship thee in all the regions.
- 6 Even as a King, O splendid Night, thou takest  
pleasure in our hymn.  
May we through Mornings as they flush have all  
our good men round us, and become possessors  
of all wealth.

A hymn of praise and prayer to Night.

2 *Like Mitra* : as completely as the God of Day himself.

3 *Food for men* : or, manly powers.—Ludwig.

4 *Neighing* : *brandyén* should be read instead of *bradhán*, splendour; 'des roses glanz.'—Ludwig. *Wild-man's bellow* : *páruśakasya* here probably = *śimparuśakasya*, an 'evil being similar to man; originally, perhaps, a large monkey. Ludwig translates differently: 'des menschen ruf,' the human being's call.

- 7 Yea, Rāmyā is the name thou hast assumed. The  
men who fain would spoil  
My wealth do thou annoy, O Night, that not one  
robber may appear, none may a second time appear.
- 8 Thou like a well-wrought cup, O Night, art lovely :  
thou, a young maid, art formed in perfect beauty.  
Thou lovingly, for me with eyes to see them, hast  
bound on thee heaven's stars as thine adornments.
- 9 Whatever robber comes to-day, mischievous mortal  
enemy,  
Let Night go forth, encounter him, and smite away  
his neck and head ;
- 10 His feet that he may walk no more, his hands that  
he may do no harm.  
The robber who comes hitherward goes crushed and  
mutilated hence,  
Goes hence, goes far away from us, goes hence and  
bears no spoil away.

## HYMN L.

- BLIND him and make him headless, Night ! the ser-  
pent with the pungent breath.  
Strike from his head the wolf's two eyes, and dash  
the thief against a post.
- 2 Those oxen that are thine, O Night, with sharpened  
horns and rapid pace,  
With those transport us safe to-day o'er difficulties  
everywhere.
- 3 Uninjured in our bodies may we pass through each  
succeeding night,  
And let malignities fail to pass, as men without a  
boat the depth.

7 *Rāmyā* : Dark. The word may mean also lovely and delightful.  
The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 466.

A hymn to Night for protection and prosperity.

2 *Those oxen* : the stars with their ever-twinkling rays; the 'many-horned and nimble oxen' of R. V. I. 154. 6.



- 4 As millet hurried through the air before us is beheld  
no more,  
So cause the man to vanish, Night, who plans to do  
us injury.
- 5 The thief hast thou kept far away, the robber driver  
of our kine,  
Even him who having covered up the horse's head  
would lead him off.
- 6 If dealing treasure thou hast come to-day, O highly  
favoured Night,  
Cause thou us to enjoy it all so that this may not  
pass away.
- 7 Do thou entrust us to the Dawn, all of us free from  
sin, O Night.  
May Dawn deliver us to Day, and Day to thee, O  
glorious One.

## HYMN LI.

- UNDISTURBED am I, undisturbed is my soul, undisturbed  
mine eye, undisturbed mine ear, undisturbed  
is mine in-breathing, undisturbed mine out-breath-  
ing, undisturbed my diffusive breath, undisturbed  
the whole of me.
- 2 Under the impulse of the God Savitar, sent forth from  
the arms of the Agvins and both hands of Pūshan  
I have taken thee.

- 4 *Millet: ~~grain~~;* Panicum Frumentaceum; a small edible grain.
- 5 *Covered up the horse's head:* to prevent his running away home,  
or neighing.
- 6 *This:* treasure.

The hymn has been translated by Ludwig, Der Rigveda, III. p. 465.

A sacrificial formula.

- 2 *Thou:* the Prāgita or portion of Havia or sacrificial food which  
the Brahman eats. See Vaitāna-Sūtra, III. 9.

## HYMN LII.

- Thereafter rose Desire in the beginning, Desire, the  
primal seed and germ of Spirit.  
O Kāma dwelling with the lefty Kāma, give growth  
of riches to the sacrificer.
- 2 Thou, Kāma, art victorious, famous, potent, splendid,  
a friend to him who seeks thy friendship.  
Mighty and overpowering in battle, give strength  
and vigour to the sacrificer.
- 3 They heard his prayers, and they beget, by Kāma,  
heavenly light for him  
Who from a distance longed for it, a dealer ready to  
exchange.
- 4 O Kāma, with whatever wish we make this offering  
to thee,  
May it be all fulfilled to us. Then taste this sacrifice.  
All hail!

## HYMN LIII.

- PROLIFIC, thousand-eyed, and undecaying, a horse  
with seven reins Time bears us onward.  
Sages inspired with holy knowledge mount him:  
his chariot wheels are all the worlds of creatures.

A hymn to Kāma.

- 1 *Desire:* Kāma, Erōs, Love. Sāyana explains the word here by  
*sirihāda*, desire to create. The line is taken from R. V. X. 129. 4.  
Cl. A. V. IX. 2.

- 2 See the Glorification of Kāma in IX. 2.

- 3 The meaning appears to be that the Gods have, through Kāma  
and in answer to expressed desire, given celestial light to the distant  
worshipper who gives prayer and praise in order to obtain the blessings  
of Heaven.

A hymn to Kāla or Time deified.

- 1 *Seven reins:* the seven solar rays. The word *rasma* means both  
'rein' and ray of light. Cl. 'Seven to the one-wheeled chariot yoke  
the coursers; bearing seven names the single coursers draw it' (R. V.  
I. 164. 3); where, however, the *coursers* is the *Sam*, and the *seven* are  
said by Sāyana to be the priests.





- 3 This Time hath seven rolling wheels and seven naves:  
immortality is the chariot's axle.  
This Time brings hitherward all worlds about us: as  
primal Deity is he entreated.
- 3 On Time is laid an overflowing beaker: this we behold  
in many a place appearing.  
He carries from us all these worlds of creatures.  
They call him Kāla in the loftiest heaven.
- 4 He only made the worlds of life, he only gathered  
the worlds of living things together.  
Their son did he become who was their Father: no  
other higher power than he existeth.
- 5 Kāla created yonder heaven, and Kāla made these  
realms of earth.  
By Kāla, stirred to motion, both what is and what  
shall be expand.
- 6 Kāla created land: the Sun in Kāla hath his light  
and heat.  
In Kāla rest all things that be: in Kāla doth the eye  
discern.
- 7 In Kāla mind, in Kāla breath, in Kāla name are fixt  
and joined.  
These living creatures, one and all, rejoice when  
Kāla hath approached.

3 *Seven rolling wheels*: perhaps the six pairs of months and the thirteenth or intercalary month; or the seven divisions of the year, solstice, season, month, fortnight, day, night, hour. *Seven naves*: perhaps the seven generic Vedic metres.

According to Dr. Ehnli (*Der Mythos des Yama*, pp. 116, 117), the seven wheels are the seven worlds which constitute the universe; the seven naves are the seven seasons which are produced by the annual course of the Sun which is brought about by Time; and the axle represents the World of Immortality which remains firm and unmoved through all changes of Time and Season.

3 *Beaker*: the Sun, imagined as a golden urn overflowing with light.

- 8 Kāla embraces Holy Fire, the Highest, Brahma, in himself.  
Yea, Kāla, who was father of Prajāpati, is Lord of All.
- 9 He made, he stirred this universe to motion, and on him it rests.  
He, Kāla, having now become Brahma, holds Parameshthin up.
- 10 Kāla created living things and, first of all, Prajāpati.  
From Kāla self-made Kaśyapa, from Kāla Holy Fire was born.

## HYMN LIV.

From Kāla sprang the Waters, sprang the regions,  
Brahma, Holy Fire.  
The Sun ascends by Kāla, and in Kāla sinks again to rest.

2 By Kāla freshly blows the wind, mighty through Kāla  
is the Earth: on Kāla rests the mighty Sky.

8 *Holy Fire*: religious fervour, devotion, or austerity; 'rigorous abstraction.'—Muir. *Brahma*: 'divine knowledge.'—Muir.

9 In this stanza Muir translates *brāhma* by 'divine energy.' Soherman suggests 'heilige Wissenskraft' in this and the preceding stanza if it is thought necessary to translate the word.

10 *Self-made Kaśyapa*: Kaśyapa is a divine being similar to, or identified with, Prajāpati; and, as Muir observes, *svayambhūta*, self-born or self-made—an epithet which is elsewhere applied to Brahmā, the derived and phenomenal demiurgus or creator—'must be regarded as not meaning anything more than one who comes into existence in an extraordinary and supernatural manner.' *Holy Fire*: see stanza 8.

The hymn has been translated by Muir, O. S. Texts, V. p. 407; Ludwig, *Der Rigveda*, III. p. 191; Sir M. Monier-Williams, *Indian Wisdom*, p. 25; Grill, *Hundert Lieder*, pp. 73, 193; and, with annotations and commentary, by Soherman, *Philosophische Hymnen aus der Rig- und Atharva-veda Samhitā*, p. 78.

A hymn to Kāla; a continuation of the preceding hymn.

1 Muir translates *brāhma* in the first line by 'divine knowledge,' but leaves *tēpas* (Holy Fire) untranslated. Ludwig and Soherman give both words in the original form.



- 3 In Kāla erst the text produced what is and what is yet to be.  
From Kāla sprang the Richas, and from Kāla was the Yajus born.
- 4 They formed in Kāla sacrifice, eternal portion for the Gods.  
In Kāla the Gandharvas and Apsaras and worlds abide.
- 5 Atharvan and this Angiras in Kāla are supreme o'er heaven.  
Both this world and the world that is most lofty, the pure worlds and pure intermediate spaces,—
- 6 Yea, having conquered all the worlds by Brahma, Kāla as God Supreme is supplicated.

## HYMN LV.

- BRINGING, as 'twere, with care unceasing fodder night after night to feed this stabled Courser,  
Joying in food and in the growth of riches, may we thy neighbours, Agni, ne'er be injured.
- 2 Here is thine own desire for wealth: through this be gracious unto us.  
Joying in food and in the growth of riches, may we thy neighbours, Agni, ne'er be injured.
- 3 Each eve that comes our household's Lord is Agni, showing his loving-kindness every morning.  
Bestow upon us treasure after treasure: enkindling thee may we increase thy body.

3 The text: *śāntarā*; 'the hymn.'—Muir; 'der mantra.'—Ludwig; 'der Spruch.'—Scherman. *Richas*: recited verses of praise. *Yajus*: sacrificial formulas; the Yajur-veda.

This *Angiras*: with whom we are closely connected.

The hymn has been translated by Muir, O. S. Texts, V. p. 409, with remarks that should be consulted; and, with annotations and commentary, by Scherman, *Philosophische Hymnen*, p. 80.

A hymn to Agni for protection and prosperity.

2 *Desire*: the wish for rich offerings which is now being gratified.

- 4 Each morn that comes our household's Lord is Agni, showing his loving-kindness every evening.  
Vouchsafe us treasure after treasure: kindling thee may we prosper through a hundred winters.
- 5 Never may I come short of food to feed me.  
Glory to Agni, Rudra, the consumer and the Lord of food!
- 6 Protect my company, protect its courteous members, courteous God!  
Only through thee, O much-invoked, may I be ever rich in kine.
- 7 Only to thee bringing our tribute, Agni, each day as fodder to a stabled courser,  
Joying in food and in the growth of riches, may we thy neighbours, Agni ne'er be injured.

## HYMN LVI.

- THOU art come hither from the world of Yama: thou, resolute, affectest men with rapture.  
Thou, Sleep, created in the Asura's dwelling, goest, well-knowing, with the solitary.
- 2 At first the all-containing depth beheld thee, ere Night was born, when only Day existed.  
Thence hast thou come, thence, Sleep, hast thou come hither, concealing, deep within, all form and figure.
- 3 Come from the Asuras in lofty glory, he hath approached the Gods in search of greatness.  
Winners of heavenly light, the Three-and-Thirty endowed this Sleep with his supreme dominion.

A hymn to Sleep.

1 Yama: the Ruler of the Departed. Cf. XVI. 5. 1—5, where Sleep is called *Mṛitya* or the God of Death himself. Homer speaks of 'Sleep and Death, those feathered twins' (*Iliad*, XVI. 661; Chapman's translation); so 'Death and his brother Sleep' (Shelley); 'Death's twin-brother' (Tennyson). *The Asura's dwelling*: the home of Yama.

2 *Deep within*: *gabhishāt*; the conjectural reading of the editors of the printed text: 'with both arms.'—Ludwig.

3 The Gods: the Three-and-Thirty deities of heaven, middle-air and earth, as distinct from Yama.



- 4 Of him nor Fathers nor the Gods have knowledge,  
the Gods whose gentle talk is still about him.  
Urged by command of Varuna the Ādityas, Heroes,  
transported Sleep to Trita Āptya.
- 5 Thou whose severity hath reached ill-doers, and whose  
reward the good have gained in slumber,  
Delightest heaven with thy most lofty kinship; born  
from his spirit who was worn and weary.
- 6 Of old we know all places whence thou comest. O  
Sleep, we know him who is here thy ruler.  
Protect us here illustrious with glory. Go, from  
afar, with poisons, into distance.

## HYMN LVII.

As men discharge the utmost debt, collect the eighth  
and sixteenth part,  
So to the foeman we transfer together all the evil  
dream.

4 *Have knowledge*: as subject to his power. The Ādityas who never  
slumber (R. V. X. 63. 4) banished Sleep from heaven to the abode of  
Trita Āptya, the distant limbo to which threatened calamities were  
consigned (A. V. VI. 46. 3, note).

5 *Severity*: punishment in the shape of tormenting dreams. *In  
slumber*: cf. 'For so he giveth [to] his beloved [in] sleep' (Psalm  
127. 3). *His spirit*: perhaps Yama, as the setting sun, may be in-  
tended. As he was the first who died (A. V. XVIII. 3. 13) he may  
also be regarded as the inventor and parent of sleep.

6 *Places whence thou comest*: cf. XVI. 5. 1—5. According to Ludwig,  
*perijāh* here means 'children,' that is, I suppose, dreams. *Him who  
is here thy ruler*: apparently the possessor of the charm which will  
dominate him. *From afar*: even before thou comest near us. Here  
Sleep is addressed and deprecated as the sender of evil dreams.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 467.

A charm against evil dreams.

1 The stanza is taken, with a variation, from R. V. VIII. 47. 17.  
*To the foemen*: according to the R. V. reading 'unte Āptya,' that  
is, to Trita Āptya. See the preceding hymn, stanza 4, note.

- 2 Princes came together, debts came together, Kushthas  
came together,  
Sixteenths came together. The whole evil dream  
that hath visited us we send away as a bad dream  
to the man who hates us.
- 3 Child of Gods' Consorts, minister of Yama is the  
good Dream: that which is my trouble we drive  
away to the enemy.
- 4 Thou whose name is Rough art the mouth of the  
Black Bird.  
As such we know thee, Dream, as such we know thee  
well. Like a horse art thou, O Dream. As they  
bind girth and surcingle on a horse, so bind the  
alien mischief-maker, the scorner of the Gods.
- 5 The evil dream that threatens us, threatens our cattle  
or our home,  
That let the scorner of the Gods, the alien mischief-  
maker bind as a gold jewel round his neck.
- 6 Having measured off nine cubits' distance from us we  
give away the whole of the evil dream to the man  
who hates us.

## HYMN LVIII.

Still equal be the flow of butter ever causing the  
Year to prosper with oblation.  
Still be our hearing, sight, and breath uninjured: let  
us lose nothing of our life and vigour.

2 *Princes*: whose presence makes the assembly complete. *Debts*:  
portions of a debt accumulated till repayment of the whole can be  
made. *Kushthas*: precious medicinal plants brought from the Snowy  
Mountains for sale (cf. V. 4. 2). These examples of gathering to-  
gether are apparently intended to illustrate the collection of the parts  
of the evil dream and the transfer of the whole to an enemy. Stanzas  
2—4, 6 are non-metrical.

4 *Black Bird*: the raven or crow, which was regarded as a bird of  
ill omen. Cf. XII. 3. 13.

The hymn has been translated by Ludwig, *Der Rigveda*, III. p. 468.

A prayer for prosperity, accompanying a sacrifice.



- 2 Let lively breath invite us: we call vital breath to visit us.  
Earth and air's middle realm have gathered, Soma, Brihaspati and Dhartar gathered vigour.
- 3 The earth and heaven have come to be two gatherers up of vigorous might.  
So let us gather vigour up and closely follow after Earth.  
With glory come the cows and stand beside the master of the herd. Let us when we have gathered fame and glory closely follow Earth.
- 4 Prepare the cow-stall, for there drink your heroes: stitoh ye the coats of armour, wide and many.  
Make iron forts defying all assailants: let not your pitcher leak; stay it securely.
- 5 The eye of sacrifice, source and beginning with voice, ear, spirit unto him I offer.  
To this our sacrifice, wrought by Visvakarmā, may the Gods come gracious and kindly-hearted.
- 6 Let the Gods' Priests and those who merit worship, to whom oblation as their share is offered,  
Come to this holy service with their Consorts, and all Gods revel in the food we bring them.

2 *Dhartar*: the Supporter; usually an appellation of Indra.

4 The stanza is taken from R. V. X. 101. 8. *The cow-stall*: a figurative expression for the place where the Soma juice is extracted. *Heroes*: the priests. *Coats of armour*: filters for straining the Soma juice. *Iron forts*: safeguards obtained by sacrifice and prayer.

5 Repeated from II. 35. 5. Visvakarmā, the eye, source, and beginning of sacrifice, is probably an appellation of the Omnicō Agni.

6 *Priests*: *ṛiṣṭiḥ*: regularly sacrificing priests. The two Celestial Horses who are usually invoked are Agni and Aditya, or Agni and Varuṇa, or Varuṇa and Aditya (see Max Müller, *Ancient Sanskrit Literature*, p. 484). The *Asvins* are the Adhvaryus, Tvāṣṭar the Agniḥ or Fire-kindler, and Mitra the Upavakṭar or Director.

## HYMN LIX.

- God among mortals, Agni, thou art guard of holy Law, thou art  
To be adored in sacred rites.
- 2 When, ignorant, we violate the statutes of you, O Deities, with whom is knowledge,  
Wise Agni shall correct our faults and failings, and Soma who hath entered into Brāhmana.
- 3 To the Gods' pathway have we come desiring to execute what work we may accomplish.  
Let Agni—for he knows—complete the worship.  
He is the Priest: let him fix rites and seasons.

## HYMN LX.

- MAY I have voice in my mouth, breath in my nostrils, sight in mine eyes, hearing in mine ears, hair that hath not turned gray, teeth free from yellowness, and much strength in mine arms.
- 2 May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my members be uninjured and my soul unimpaired.

## HYMN LXI.

- MAY my self remain in my body: may I enjoy the full time of life.  
Rest thee pleasantly: pour forth abundance, purifying thyself in Svarga.

An expiatory hymn accompanying sacrifice.

1 The stanza is taken from R. V. VIII. II. 1.

2 Taken, with the last pāda varied, from R. V. X. 2. 4.

3 From R. V. X. 2. 4. *The Gods' pathway*: sacrifice, the path that leads to the Gods. *Seasons*: the proper times of worship.

A prayer for perfect bodily and mental health and vigour.

A prayer for long life and prosperity, and final happiness in heaven.





## HYMN LXII.

MAKE me beloved among the Gods, beloved among the Princes, make Me dear to everyone who sees, to Śūdra and to Āryan man.

## HYMN LXIII.

Rise up, O Brahmapaspati; awake the Gods with sacrifice. Strengthen the Sacrificer: aid life, breath, and offspring, cattle, fame.

## HYMN LXIV.

- For lofty Jātavedas I have brought the fuel hither first.  
May he who knoweth all bestow faith and intelligence on me.  
2 With fuel and with flaming wood, we, Jātavedas, strengthen thee;  
So do thou strengthen us in turn with children and with store of wealth.  
3 Whatever even be the logs which, Agni, we lay down for thee,  
Propitious be it all to me: accept it, O most youthful God.  
4 Agni, these logs are thine: with these be, fain to burn! a flaming brand.  
Vouchsafe us length of life and give us hope of immortality.

A prayer for the love of Gods and men.  
The Gods: here Brāhmanas, who have studied and teach sacred lore, 'human Gods' (Sacred Books of the East, XII. 309) are intended. Cf. A. V. XIX. 32. 8.

A prayer, accompanying sacrifice, for long life and prosperity.

- A prayer to Agni for children, long life, and various blessings.  
2 *Flaming wood*: the *śamīdā*, kindling-stick or fire-brand with which the fire is lighted, as distinct from the *idāma* or fuel.  
4 *A flaming brand*: the God being regarded as identical with the stick that kindles the visible flame.

## HYMN LXV.

A GOLDEN Eagle thou hast soared with light to heaven. Those who would harm thee as thou fliest skyward Beat down, O Jātavedas, with thy fury. The strong hath feared: to heaven mount up with light, O Sūrya.

## HYMN LXVI.

THE Asuras with iron nets, magicians, who roam about with hooks and bonds of iron, With wrath I make thy thralls, O Jātavedas. Come as a bolt foe-quelling, thousand-pointed.

## HYMN LXVII.

A HUNDRED autumns may we see. 2 A hundred autumns may we live. 3 A hundred autumns may we know. 4 A hundred autumns may we grow. 5 A hundred autumns may we thrive. 6 A hundred autumns may we be. 7 A hundred autumns may we bide. 8 A hundred, yea, and even more.

## HYMN LXVIII.

BORN of the broad and narrow I with magic power unclothe the mouth. With these when we have raised the bunch of grass we pay the holy rites.

A hymn to Agni identified with the Sun.

Those who would harm thee: demons of darkness and eclipses. The Strong: Agni.

A hymn to Agni as the Sun.

Asuras: demons of darkness. Iron nets: to be used against the Sun, the Celestial Bird, the Golden Eagle.

A prayer for long life.

A preliminary sacrificial formula.

Broad and narrow: larger and smaller ladle. Bunch of grass: the *veda*, a bunch of Darbhā grass which passes from priest to priest during the performance of a sacrifice. See Haug's *Āitareya-Brahmana*, II. p. 79.



## HYMN LXIX.

Ye are alive. I fain would live. I fain would live my complete term of life. 2 Ye live dependent. I fain would live dependent. I fain would live my complete term of life. 3 Ye remain alive. I fain would remain alive. I fain would live my complete term of life. 4 Ye are life-givers. I fain would live. I fain would live my complete term of life.

## HYMN LXX.

Live, Indra. Live, Sūrya. Live, ye Gods. I fain would live. Fain would I live my complete term of life.

## HYMN LXXI.

Let my libations, giving boons, adoring, further the Twice-born's song that honours Soma.  
Go ye to Brahmā's world having enriched me with life and breath, with children and with cattle, with fame and wealth, and with a Brahman's lustre.

## HYMN LXXII.

Within the ohest whence we before extracted the bunch of grass, this do we now deposit.  
Wrought is the sacrifice by power of Brahma.  
Through this assist me here, ye Gods, with Fervour.

A prayer or charm for long life.

1 Ye: the Gods are addressed. 2 Dependent: on the sacrifices of men, as the worshipper is dependent on the Gods.

A charm for long life.

A hymn, accompanying libations, for wealth and prosperity.

Twice-born: regenerated by investiture; men of the first three classes, especially Brāhmins. Song that honours Soma: a Pāvamāni verse in praise of Soma which is being strained and purified. The seven Pāvamāni are R̥gveda IX. 67. 21-27. Go ye: addressed to the libations.

A sacrificial formula.

Bunch of grass: see XIX. 18, note.

## BOOK XX.

## HYMN I.

THEE, Indra, we invoke, the Bull, what time the Soma hath been pressed.

Drink of the sweetly-flavoured juice.

2 The best of guardians hath the man within whose dwelling-place ye drink,  
O Maruts, giants of the sky.

3 Let us serve Agni with our hymns, Sage who consumeth ox and cow,  
Who beareth Soma on his back.

## HYMN. II.

Let the Maruts drink Trishṭups from the Potar's cup, according to the season Soma from heaven. 2 Let Agni from the Kindler's cup drink Trishṭups, according to the season Soma from heaven. 3 Let

This Book, which, with Book XIX., is not a part of the original Atharva-veda, contains—with the exception of the Kuntāpa section (CXXVII—CXXXVI)—complete and composite hymns addressed almost exclusively to Indra and generally taken directly and without variants from hymns and portions of hymns of the R̥gveda.

1 Taken from R. V. III. 40. 1.

2 R. V. I. 86. 1.

3. R. V. VIII. 43. 11. Who beareth Soma on his back: on whom the libation of Soma juice is poured.

This prose hymn is composed of fragments of R. V. II. 36 and 37.

1 Drink Trishṭups: accept hymns of praise in Trishṭup metre accompanying the libation. The Potar's cup: the Soma bowl of the Brahman's assistant the Potar or Purifier, one of the sixteen officiating priests at a sacrifice.

2 Kindler: the Agnikh, the priest who lights the sacrificial fire.

3 The Brahman: this title is not given to Indra in the corresponding R. V. passage.



Indra the Brahman from the Brahman's cup drink Trishṭups, according to the season Soma from heaven. 4 Let the God, Granter of Wealth, from the Potar's cup drink Trishṭups, according to the season Soma from heaven.

## HYMN III.

Come, we have pressed the juice for thee : O Indra, drink this Soma here.

Seat thee on this my sacred grass.

2 Let both thy bay steeds, yoked by prayer, long-maned, O Indra, bring thee nigh.

3 We Soma-bearing Brahmans call thee Soma-drinker with thy friend,

We, Indra, who have pressed the juice.

## HYMN IV.

Come unto us who poured the juice, come hither to our eulogies.

Drink of the juice, O fair of face.

2 I pour it down within thee, so through all thy members let it run.

Take with thy tongue the pleasant drink.

3 Sweet to thy body let it be, delicious be the savoury juice.

Sweet be the Soma to thy heart.

4 *Granter of Wealth* : Dravipodās ; an appellation of Agni as the mediator through whom the pious obtain riches.

The hymn is taken from R. V. VIII. 17. 1—3.

3 *With thy friend* : thy constant companion, the thunderbolt.

A continuation of the preceding hymn, taken from stanzas 4—6 of R. V. VIII. 17. 4—6.

1 *Fair of face* : or, having large, strong, or handsome jaws or cheeks.

## HYMN V.

LIKE women, let this Soma juice invested with its raiment, glide

Most active Indra, close to thee.

2 Mighty in bulk, strong-necked, stout-armed, in the wild rapture of the juice

Doth Indra smite the foemen dead.

3 Indra, advance, go forward thou who by thy might art Lord of all.

Slay, Vṛitra-slayer, slay thy foes.

4 Long be thy grasping-hook wherewith thou givest treasure unto him

Who pours the juice and worships thee.

5 Here, Indra, is thy Soma draught, made pure upon the sacred grass.

Run hither, come and drink thereof.

6 Famed for thy radiance, worshipped well ! this juice is shed for thy delight :

Thou art invoked, Ākhaṇḍala !

7 To Kuṇḍapāyya, grandson's son, grandson of Śringavṛish, to thee,

To him have I addressed my thought.

A continuation of the preceding hymn, taken from R. V. VIII. 17. 7—13.

1 *Like women* : who move slowly on, dressed in white garments. *Its raiment* : the milk that colours it.

4 *Grasping-hook* : Indra's bounteous power is likened to the hook with which the branches of fruit-laden trees are drawn down within reach.

6 *Famed for thy radiance, worshipped well* : the words thus rendered, *śāchigo* and *śāchīpājana*, have not been satisfactorily explained by the commentator, and their meaning is still uncertain. According to Śāyana the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' See Professor Wilson's note.

*Thou art invoked, Ākhaṇḍala !* : or, Thou, O Destroyer, art invoked. This appellation of Indra does not occur again in the Ṛigveda.

7 *Kuṇḍapāyya* and *Śringavṛish* appear here to be names of men. According to Śāyana *kuṇḍapāyya* is the name of a particular Soma-



## HYMN VI.

- THEE, Indra, we invoke, the Bull, what time the  
Soma is expressed.  
So drink thou of the savoury juice.
- 2 Indra, whom many laud, accept the strength-confer-  
ring Soma juice.  
Quaff, pour down drink that satisfies.
- 3 Indra, with all the Gods promote our wealth-bestow-  
ing sacrifice,  
Thou highly-lauded Lord of men.
- 4 Lord of the brave, to thee proceed these drops of  
Soma juice expressed,  
The bright drops to thy dwelling-place.
- 5 Within thy belly, Indra, take Soma the juice most  
excellent:  
The heavenly drops belong to thee.
- 6 Drink our libation, Lord of hymns: with streams of  
meath thou art bedewed:  
Our glory, Indra, is thy gift.
- 7 To Indra go the treasures of the worshipper which  
never fail:  
He drinks the Soma and is strong.
- 8 From far away, from near at hand, O Vṛitra-slayer,  
come to us:  
Accept the songs we sing to thee.

## HYMN VII.

SŪRYA, thou mountest up to meet the Hero famous  
for his wealth,  
Who hurls the bolt and works for man;

ceremony, and the offspring of *Śringavarīś* is Indra himself. '(Indra) who was the offspring of *Śringavarīś*, of whom the *kuṇḍapadya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Professor Wilson's note who observes that the construction is loose, and the explanation not very satisfactory.'

The hymn is taken from R. V. III. 40, 1—8.

Stanzas 1—3 are taken R. V. VIII. 83. 1—3, and stanza 4 is repeated from the preceding hymn of this Book.

- 2 Him who with might of both his arms brake nine-  
and-ninety castles down,  
Slew Vṛitra and smote Ahi dead.
- 3 This Indra is our gracious Friend. He sends us in a  
full broad stream  
Riches in horses, kine, and corn.
- 4 Indra, whom many laud, accept the strength-confer-  
ring Soma juice.  
Quaff, pour down drink that satisfies.

## HYMN VIII.

- DRINK as of old, and let the draught delight thee:  
hear thou my prayer and let our songs exalt thee.  
Make the Sun visible, make food abundant: slaugh-  
ter the foes, pierce through and free the cattle.
- 2 Come to us; they have called thee Soma-lover.  
Here is the pressed juice: drink thereof for rapture.  
Widely-capacious, pour it down within thee, and in-  
vocate hear us like a father.
- 3 Full is his chalice. Blessing! Like a pourer I have  
filled up the vessel for his drinking.  
Presented on the right, dear Soma juices have  
brought us Indra, to rejoice him, hither.

## HYMN IX.

As cows low to their calves in stalls, so with our  
songs we glorify  
This Indra, even your wondrous God who checks  
attack, who joys in the delicious juice.

2 *Nine-and-ninety castles*: the countless cloud-fortresses of the  
demons of drought.

*Ahi*: the serpent or dragon who obstructs the seasonable rain.

Stanza 1 is taken from R. V. VI. 17. 3; 2 from I. 104. 9; and 3  
from III. 32. 15.

1 *Pierce through and free the cattle*: penetrate and disperse the  
thick cloud and liberate the lights of day.

Stanzas 1, 2 are taken from R. V. VIII. 77. 1, 2, and stanzas 3, 4  
from VIII. 3. 9, 10.

1 *Cows*: milked for sacrificial purposes, their calves being shut up  
during the performance of the religious ceremony.





- 2 Celestial, bounteous Giver, girt about with might,  
rich, mountain-like, in precious things—  
Him swift we seek for foodful booty rich in kine,  
brought hundredfold and thousandfold.
- 3 I crave of thee that hero strength, that thou mayst  
first regard this prayer,  
Wherewith thou holpest Bhrigu and the Yatis and  
Praskanva when the prize was staked.
- 4 Wherewith thou sentest mighty waters to the sea,  
that, Indra, is thy hero strength.  
For ever unattainable is this power of him to whom  
the worlds have called aloud.

## HYMN X.

- THESE songs of ours exceeding sweet, these hymns of  
praise ascend to thee,  
Like ever-conquering chariots that display their  
strength, gain wealth and give unfailing aid.
- 2 The Bhrigus are like suns, like Kanvas, and have  
gained all that their thoughts were bent to win.  
The living men of Priyamedha's race have sung  
exalting Indra with their lauds.

## HYMN XI.

FORT-RENDER, Lord of Wealth, dispelling foemen,  
Indra with lightnings hath o'ercome the Dāsa.  
Impelled by prayer and waxen great in body, he  
hath filled earth and heaven, the bounteous Giver.

3 *Yatis*: an ancient race of ascetics connected with the Bhrigus, and, according to one legend, said to have taken part in the creation of the world. *Praskanva*: an ancient Rishi, descendant of the celebrated Kanva and seer of some hymns of Books I., VIII., and IX. of the R̥gveda. *When the prize was staked*: when they fought for booty.

Taken from R. V. VIII. 3. 15, 16.

3 *Priyamedha*: a Rishi, of the family of Angiras, seer of several hymns of the R̥gveda.

Taken from R. V. III. 34.

1 *Fort-render*: breaker-down of the cloud-castles of the demons who withhold the rain as well as of the strongholds of the hostile non-Āryan tribes.

- 2 I stimulate thy zeal, the Strong, the Hero, decking  
my song of praise for thee Immortal.  
O Indra, thou art equally the leader of heavenly  
hosts and human generations.
- 3 Leading his band Indra encompassed Vṛitra; weak  
grew the wily leader of enchanter.  
He who burns fierce in forests slaughtered Vyansa,  
and made the milch-kine of the nights apparent.
- 4 Indra, light-winner, days' creator, conquered, as  
guardian, hostile bands with those who loved him.  
For man the days' bright ensign he illumined, and  
found the light for his great joy and gladness.
- 5 Forward to fiercely falling blows pressed Indra, hero-  
like doing many hero exploits.  
These holy songs he taught the bard who praised  
him, and widely spread these Dawns' resplendent  
colour.
- 6 They laud the mighty acts of him the mighty, the  
many glorious deeds performed by Indra.  
He in his strength, with all-surpassing prowess,  
through wondrous arts crushed the malignant  
Dasyus.
- 7 Lord of the brave, Indra who rules the people gave  
freedom to the Gods by might and battle.  
Wise singers glorify with chanted praises these his  
achievements in Vivasvān's dwelling.

3 *He who burns fierce in forests*: perhaps the thunderbolt.

*Vyansa*: the name of one of the demons of drought. See R. V. I. 101. 2. and 103. 2.

*Made the milch-kine of the nights apparent*: according to Śāyana, 'made manifest the (stolen) cows (that had been hidden) in the night;' that is, recovered the rays of light.

7 *In Vivasvān's dwelling*: in the sacrificial chamber, the abode of the sacrificer who represents Vivasvān who sacrifices for the Gods in heaven.



- 8 Excellent, conqueror, the victory-giver, the winner of the light and godlike waters,  
He who hath won this broad earth and this heaven,  
—in Indra they rejoice who love devotions.
- 9 He gained possession of the Sun and horses; Indra obtained the cow who feedeth many.  
Treasure of gold he won; he smote the Dasyus and gave protection to the race of Āryas.
- 10 He took the plants and days for his possession; he gained the forest trees and air's mid-region.  
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
- 11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,  
The Strong, who listens, who, gives aid in battles, who slays the Vṛitras, wins and gathers treasures.

## HYMN XII.

PRAYERS have been offered up through love of glory:  
Vasishṭha, honour Indra in the battle.

He who with might extends through all existence  
hears words which I, his faithful servant, utter.

- 2 A cry was raised which reached the Gods, O Indra,  
a cry to them to send us strength in combat.

None among men knows his own life's duration:  
bear us in safety over these our troubles.

- 3 The Bays, the booty-seeking car I harness: my  
prayers have reached him who accepts them gladly.  
Indra, when he had slain resistless Vṛitras, forced  
with his might the two world-halves asunder.

9 *The cow who feedeth many*: both directly, with milk, and indirectly through the sacrifices for which she supplies the essential oblations.

11 *The race of Āryas*: according to Śāyana, the noblest tribe or order, meaning the first three classes or castes.

Stanzas 1—6 are taken from R. V. VII. 23, and stanza 7 from V. 40. 4.

2 *A cry was raised*: I follow Professor Pischel's interpretation of this very difficult stanza. See *Vedische Studien*, I pp. 34—36.

3 *The two world-halves asunder*: cf. A. V. IV. 1. 4, note, and VIII. 9. 6.

- 4 Like barren cows, moreover, swelled the waters:  
the singers sought thy holy rite, O Indra.  
Come unto us as with his team comes Vāyu: thou,  
through our solemn hymns, bestowest booty.
- 5 So may these gladdening draughts rejoice thee, Indra,  
the Mighty, very bounteous to the singer.  
Alone among the Gods thou pitiest mortals: O  
Hero, make thee glad at this libation.
- 6 Thus the Vasishṭhas glorify with praises Indra, the  
Mighty One, whose arm wields thunder.  
Praised, may he guard our wealth in kine and heroes.  
Ye Gods, preserve us evermore with blessings.
- 7 Impetuous, Thunderer, strong, quelling the mighty,  
King, potent, Vṛitra-slayer, Soma-drinker,  
May he come hither with his yoked bay horses.  
May Indra gladden him at noon libation.

## HYMN XIII.

LOrds of great wealth, Bṛhaspati and Indra, rejoicing  
at this sacrifice drink Soma.

Let the abundant drops sink deep within you:  
vouchsafe us riches with full store of heroes.

- 2 Let your swift-gliding coursers bear you hitherward  
with their fleet pinions. Come ye forward with  
your arms.

Sit on the grass; a wide seat hath been made for you:  
delight yourselves, O Maruts, in the pleasant food.

- 3 For Jātavedas, worthy of our praise, will we frame  
with our mind this eulogy as 'twere a car.

4 *Barren cows*: which are fatter than others.

Stanza 1 is taken from R. V. IV. 50. 10; stanza 2 from I. 85. 6; stanza 3 from I. 94. 1; and stanza 4 from III. 6. 9.

3 *As 'twere a car*: as a carpenter constructs a car or wain. Moreover the hymn is frequently called a chariot, as it travels swiftly to the Gods. Similarly Pindar speaks of song as a chariot, *Μουσῶν ἄρμα*. O. 9. 81, I. 2. 2; *ἄρμα νυκτὶ δὲν νερπῶρον*, P. 10. 65; *Μουσῶν ἄρμα*, I. 7. 62. *In his assembly*: among those who have met together to worship him. Or the meaning might be: good, or auspicious, is his providence or loving care of us.



For good in his assembly is this care of ours. Let us not in thy friendship, Agni, suffer harm.

- 4 With these, borne on one car, Agni, approach us ;  
or borne on many, for thy steeds are able.  
Bring, with their Dames, the Gods, the Three-and-Thirty, after thy Godlike nature, and be joyful.

## HYMN XIV.

We call on thee, O peerless One. We, seeking help, possessing nothing firm ourselves,  
Call on thee wonderful in fight :

- 2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gone forth.  
We, therefore, we thy friends, Indra, have chosen thee, free-giver, as our guardian God.  
3 Him who of old hath brought to us this and that blessing, him I magnify for you,  
Even Indra, O my friends, for help :  
4 Borne by bay steeds, the Lord of heroes, ruling men,  
for it is he who takes delight.  
The Bounteous Lord bestows on us his worshippers  
hundreds of cattle and of steeds.

## HYMN XV.

To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,—  
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.

Taken from R. V. VIII. 21. 1, 2 and 9, 10.

2 *This youth of ours* : the noble, the institutor of the sacrifice, who has gone out on a warlike expedition.

4 *Cattle* : taken from the enemy.

Taken from R. V. I. 57.

- 2 Now all this world, for worship, shall come after thee—the offerer's libations like descending floods,  
When the well-loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.  
3 To him the terrible, most worthy of high praise, like radiant Dawn, bring gifts with reverence in this rite,  
Whose being, for renown, yea, Indra-power and light, have been created, like bay steeds, to move with speed.  
4 Thine, Indra, praised by many, excellently rich I are we who trusting in thy help draw near to thee.  
Lover of praise, none else but thou receives our laud : as Earth loves all her creatures, love thou this our hymn.  
5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.  
After thee lofty heaven hath measured out its strength : to thee and to thy power this earth hath bowed itself.  
6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.  
Thou hast sent down obstructed floods that they may flow : thou hast, thine own for ever, all victorious might.

2 *When the well-loved one* : when the lightning-laden cloud is resting on the mountain men pray to Indra that he may discharge his celestial artillery and bring down the rain.

3 *Like radiant Dawn* : as dawn brings the light. When the object compared is the person addressed, the object to which it is compared is often in the vocative case, as here. See Grassmann's *Rig-veda Dictionary* under *ad. Bring* : the worshipper addresses himself. But see Ludwig's *Commentary* (V. 18), who translates and explains differently, taking *ābhāra* (ā bhara in the Pada text) as the first person singular.

5 *After thee* : heaven has taken thy might and majesty as a pattern for its own.



## HYMN XVI.

LIKE birds who keep their watch, plashing in water,  
like the loud voices of the thundering rain-cloud,  
Like merry streamlets bursting from the mountain,  
thus to Brihaspati our hymns have sounded.

- 2 The son of Angiras, meeting the cattle, as Bhaga,  
brought in Aryaman among us.  
As Friend of men he decks the wife and husband.  
As for the race, Brihaspati, nerve our coursers.
- 3 Brihaspati, having won them from the mountains,  
strewed down, like barley out of winnowing-baskets,  
The vigorous, wandering cows who aid the pious,  
desired of all, of blameless form, well-coloured.
- 4 As the Sun dews with meath the seat of Order, and  
casts a flaming meteor down from heaven,  
So from the rock Brihaspati forced the cattle, and  
cleft the earth's skin as it were with water.
- 5 Forth from mid-air with light he drave the darkness,  
as the gale blows a lily from the river.  
Like the wind grasping at the cloud of Vala, Brihas-  
pati gathered to himself the cattle.
- 6 Brihaspati, when he with fiery lightnings cleft  
through the weapon of reviling Vala,

The hymn, addressed to Brihaspati, is taken from R. V. X. 68.

2 *The son of Angiras*: Brihaspati, especially worshipped and cherished by Angiras. *The cattle*: the imprisoned beams of light; the bright days. *Bhaga*: God of good fortune. *Aryaman*: the representative of marriage; here meaning marriage itself.

3 *Out of winnowing-baskets*: *sthiribhaya*: the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthirimanta*, 'armed with sthira,' occurs in X. 37. 15, and is said by Sâyana to mean 'occupants of stations.' Prof. Wilson renders *sthiribhaya* in this place by 'from the granaries.' The cows bestowed by Brihaspati are countless as grains of barley on the threshing-floor or winnowing-place.

4 *Cleft the earth's skin*: or surface, with the hoofs of many cattle.  
5 *A lily*: *stapala*: according to Sâyana the same as *saivala*, the *Vallineria Ocotandra*, a common aquatic plant.

6 *Weapon*: I adopt Sâyana's explanation of *jânu*, although in X. 33. 2 the same word means 'exhaustion.'

- Consumed him as tongues eat what teeth have compassed: he threw the prisons of the red cows open.
- 7 That secret name borne by the lowing cattle within  
the cave Brihaspati discovered,  
And drave, himself, the bright kine from the mountain,  
like a bird's young after the eggs' disclosure.
  - 8 He looked around on rock-imprisoned sweetness as  
one who eyes a fish in scanty water.  
Brihaspati, cleaving through with varied clamour,  
brought it forth like a bowl from out the timber.
  - 9 He found the light of heaven, and fire, and Morning:  
with lucid rays he forced apart the darkness.  
As from a joint, Brihaspati took the marrow of Vala  
as he gloried in his cattle.
  - 10 As trees for foliage robbed by winter, Vala mourned  
for the cows Brihaspati had taken.  
He did a deed ne'er done, ne'er to be equalled, where-  
by the sun and moon ascend alternate.
  - 11 Like a dark steed adorned with pearl, the Fathers  
have decorated heaven with constellations.  
They set the light in day, in night the darkness.  
Brihaspati cleft the rock and found the cattle.
  - 12 This homage have we offered to the Cloud-God who  
thunders out to many in succession.  
May this Brihaspati vouchsafe us fullness of life with  
kine and horses, men, and heroes.

8 *Sweetness*: the sweet milk; that is the cows who produced it.

*Like a bowl*: which already exists potentially in the wood from which it is produced by cutting.

9 Prof. Wilson, following Sâyana, paraphrases the second line:—  
'he seized (the cattle from the rock) of Vala surrounded by the kine as (one extracts) marrow from a bone.'

11 *The Fathers*: 'The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky.'—Wallis, *Cosmology of the Rigveda*, p. 68.

12 *To many*: 'cows' is, apparently, understood. Sâyana supplies *richas*:—'who recites in order many (sacred stanzas).—Wilson.





## HYMN XVII.

- In perfect unison all yearning hymns of mine that find  
the light of heaven have sung forth Indra's praise  
As wives embrace their lord, the comely bridegroom,  
so they compass Maghavan about that he may help
- 2 Directed unto thee my spirit never strays, for I have  
set my hopes on thee, O much-invoked!  
Sit, wonderful! as King upon the sacred grass, and  
let thy drinking-place be by the Soma juice.
- 3 From indigence and hunger Indra turns away: Ma-  
ghavan hath dominion over precious wealth.  
These the Seven Rivers flowing on their downward  
path increase the vital vigour of the Mighty Steer.
- 4 As on the fair-leaved tree rest birds, to Indra flow  
the gladdening Soma juices that the bowls contain.  
Their face that glows with splendour through their  
mighty power hath found the shine of heaven for  
man, the Āryas' light.
- 5 As in the game a gambler piles his winnings, so  
Maghavan, sweeping all together, gained the Sun.  
This mighty deed of thine none other could achieve,  
none, Maghavan, before thee, none in recent time.
- 6 Maghavan came by turns to all the tribes of men:  
the Steer took notice of the people's songs of praise.  
The man in whose libations Sakra hath delight, by  
means of potent Somas vanquisheth his foes.
- 7 As waters flow together to the river, thus Somas to  
Indra flow, as rivulets to the lake.  
In place of sacrifice sages exalt his might, as the  
rain swells the corn by moisture sent from heaven.

Stanzas 1—11 are taken from R. V. X. 43, and stanza 12 from VII. 97. 10.

3 *Turns away*: Śāyapa makes *viskuryti* transitive:—'May Indra be the remover of thirst and hunger.'—Wilson.

5 *Gained the Sun*. conquered him by taking away his moisture, that is, the water that he had absorbed.—Śāyapa.

8. Herushes through the region like a furious bull, he who  
hath made these floods the dames of worthy lords.  
This Maghavan hath found light for the man who  
brings oblation, sheds the juice, and promptly  
pours his gifts.
- 9 Let the keen axe come forth together with the light:  
here be, as erst, the teeming cow of sacrifice.  
Let the Red God shine pure with his refulgent ray,  
and let the Lord of heroes glow like heaven's  
clear sheen.
- 10 O much-invoked, may we subdue all famine and evil  
want with store of grain and cattle.  
May we allied, as first in rank, with princes, obtain  
possessions by our own exertion.
- 11 Brihaspati protect us from the rearward, and from  
above, and from below, from sinners.  
May Indra from the front, and from the centre, as  
friend to friends, vouchsafe us room and freedom.
- 12 Ye twain are Lords of wealth in earth and heaven,  
thou, O Brihaspati, and thou, O Indra.  
Mean though he be, give wealth to him who lauds you.  
Preserve us evermore, ye Gods, with blessings.

## HYMN XVIII.

THIS, even this, O Indra, we implore: as thy devoted  
friends,  
The Kanvas praise thee with their hymns.

8 *The dames of worthy lords*: that is, subjected them to the Āryans, whereas they had been the thralls of Dīśas. See R. V. I. 32. 11.

9 *The keen axe*: Agni, who is frequently likened to an axe. See R. V. I. 127. 3, and VI. 3. 4.

*The Red God*: *arushah*: according to Śāyapa, 'the radiant Indra'; but Agni is probably intended.

Stanzas 1—3 are taken from R. V. VIII. 2. 16—18, and stanzas 4—6 from VII. 31. 4—6.



- 2 Naught else, O Thunderer, have I praised in the skilled singer's eulogy :  
On thy laud only have I thought.
- 3 The Gods seek him who presses out the Soma ; they desire not sleep :  
Incessantly they punish sloth.
- 4 Faithful to thee we loudly sing, heroic Indra, songs to thee.  
Mark, gracious Lord, this act of ours.
- 5 Give us not up to man's reproach, to foeman's hateful calumny :  
In thee alone is all my strength.
- 6 Thou art mine ample coat of mail, my champion, Vritra-slayer, thou.  
With thee for Friend I brave the foe.

## HYMN XIX.

- O INDRA, for the strength that slays the foe and conquers in the fight  
We turn thee hitherward to us.
- 2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward  
Direct thy spirit and thine eye.
- 3 O Indra, Lord of Hundred Powers, with all our songs we invoke  
Thy names for triumph over foes.
- 4 We strive for glory through the powers immense of him whom many praise,  
Of Indra who supports mankind.
- 5 For the foe's slaughter I address Indra whom many invoke,  
To win us booty in the wars.
- 6 In battles be victorious. We seek thee, Lord of Hundred Powers,  
O Indra, that the foe may fall.
- 7 In splendid combats of the hosts, in glories where the fight is won,  
Indra, be victor over foes.

Taken from R. V. III. 37. 1—7.

## HYMN XX.

- DRINK thou the Soma for our help, bright, vigilant, exceeding strong,  
O Indra, Lord of Hundred Powers.
- 2 O Satakratu, powers which thou mid the Five Races hast displayed—  
These, Indra, do I claim of thee.
- 3 Indra, great glory hast thou gained. Win splendid fame which none may mar :  
We make thy might perpetual.
- 4 Come to us either from anear, or, Sakra, come from far away.  
Indra, wherever be thy home, come to us thence, O Thunder-armed.
- 5 Verily Indra, conquering all, driveth even mighty fear away ;  
For firm is he and swift to act.
- 6 Indra be gracious unto us : sin shall not reach us afterward,  
And good shall be before us still.
- 7 From all the regions of the world let Indra send security,  
The foe-subduer, swift to act.

## HYMN XXI.

We will present fair praise unto the Mighty One,  
our hymns to Indra in Vivasvân's dwelling-place ;

Stanzas 1—4 are taken from R. V. III. 37. 8—11, and stanzas 5—7 from II. 41. 10—12.

2 *Satakratu* : Lord of Hundred Powers. *Five Races* : great Aryan tribes. See A. V. III. 21. 5, note.

4 *Sakra* : Mighty One.

Taken from R. V. I. 53.

1 *Vivasvân's dwelling-place* : the sacrificial chamber or enclosure. See XX. 11. 7.



For he hath ne'er found wealth in those who seem to sleep; those who give wealth to men accept no paltry praise.

- 2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:

Man's helper from of old, not disappointing hope,  
Friend of our friends, to thee as such we sing this praise.

- 3 Indra, most splendid, powerful, rich in mighty deeds, this treasure spread around is known to be thine own.

Gather therefrom, O Conqueror, and bring to us:  
fail not the hope of him who loves and sings to thee.

- 4 Well-pleased with these bright flames and with these Soma drops, take thou away our poverty with steeds and kine.

With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.

- 5 Let us obtain, O Indra, plenteous wealth and food, with strength exceeding glorious, shining to the sky.

May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.

- 6 These our libations, strength-inspiring Soma draughts, gladdened thee in the fight with Vritra, Hero-Lord,

What time thou slewest for the singer with trimmed grass ten thousand Vritras, thou resistless in thy might.

*Those who seem to sleep:* Indra derives no advantage from those who are remiss in their religious duties.

6 Ten thousand Vritras: countless demons like Vritra.

- 7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength;

Thou Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuchi.

- 8 Thou hast struck down in death Karanja, Parnaya, in Atithigva's very glorious going forth:

Unyielding, when Rijisvan compassed them with siege, thou hast destroyed the hundred towns of Vangrida.

- 9 With all-outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men,

With sixty thousand nine-and-ninety followers, who came in arms to fight with friendless Susravas.

- 10 Thou hast protected Susravas with succour, and Tārvayāna with thine aid, O Indra:

Thou madest Kutsa, Atithigva, Āyu subject unto this king, the young, the mighty.

- 11 May we protected by the Gods hereafter remain thy very prosperous friends, O Indra.

Thee we extol, enjoying through thy favour life long and joyful and with store of heroes.

7 *With thy friend:* the thunderbolt. Or *admyd* may mean 'with Nami' as thy confederate.

*Namuchi:* 'non-looser (of the heavenly waters),' another demon of drought.

8 *Karanja, Parnaya, and Vangrida* are Asuras or demons; *Atithigva* is another name of the liberal prince Divodāsa, and *Rijisvan* is a pious worshipper oppressed by Dasyus or barbarians. See R. V. I. 51. 5, 6.

9 *Susravas, and Tārvayāna* in the next verse are said to be kings.

10 *Kutsa* is mentioned (R. V. I. 33. 14.) as a favourite of Indra, but is here represented, together with *Atithigva* and *Āyu*, as chastised by him.

*This king:* *Susravas, or Tārvayāna;* these names perhaps denote the same individual.



## HYMN XXII.

Hero, the Soma being pressed I pour the juice for thee to drink :

Sate thee and finish thy carouse.

2 Let not the fools, or those who mock, beguile thee when they seek thine aid :

Love not the enemies of prayer.

3 Here let them with rich milky draught cheer thee to great munificence :

Drink as the wild bull drinks the lake.

4 Praise, even as he is known, with song Indra, the guardian of the kine,  
The Son of Truth, Lord of the brave.

5 Hither his bay steeds have been sent, red steeds are on the sacred grass

Where we in concert sing our songs.

6 For Indra, Thunder-armed, the kine have yielded—mingled milk and meath,  
What time he found them in the vault.

## HYMN XXIII.

INVOKED to drink the Soma juice come with thy bay steeds, Thunder-armed !

Come, Indra, hitherward, to me.

2 Our priest is seated true to time ; the grass is regularly strewn ;

The pressing-stones were set at morn.

3 These prayers, O thou who hearest prayer, are offered. Seat thee on the grass.

Hero, enjoy the offered cake.

Stanzas 1—3 are taken from R. V. VIII. 45. 22—24, and stanzas 4—6 from VIII. 58. 4—6.

5 *Wild bull* : or Gaura ; the Bos Gaurus.

6 *In the vault* : 'in the cavity of the Soma vessel.'—von Roth ; 'on the horizon.'—Ludwig ; 'near at hand.'—Sâyana.

The hymn is taken from R. V. III. 41.

4 O Vritra-slayer, be thou pleased with these libations, with these hymns,  
Song-loving Indra, with our lauds.

5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,  
Indra, as mother-cows their calf.

6 Delight thee with the juice we pour for thine own great munificence :  
Yield not thy singer to reproach.

7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns :  
Thou, Vasu, dearly lovest us.

8 O thou to whom thy Bays are dear, loose not thy horses far from us :  
Here glad thee, Indra, Lord Divine.

9 May long-maned coursers, dropping oil, bring thee on swift car hitherward,  
Indra, to seat thee on the grass.

## HYMN XXIV.

COME to the juice that we have pressed, to Soma, Indra ! blent with milk :

Come, favouring us, thy bay-drawn car !

2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones :  
Wilt thou not drink thy fill thereof ?

3 To Indra have my songs of praise gone forth, thus rapidly sent hence,  
To turn him to the Soma-draught.

4 Hither with songs of praise we call Indra to drink the Soma juice :  
Will he not come to us by lands ?

7 *Vasu* : or, Good Lord.

Taken from R. V. III. 42.





- 5 Indra, these Somas are expressed. Take them within thy belly, Lord  
Of Hundred Powers, thou Prince of wealth.
- 6 We know thee winner of the spoil and resolute in battles, Sage!  
Therefore thy blessing we implore.
- 7 Borne hither by thy stallions, drink, Indra, this juice which we have pressed,  
Mingled with barley and with milk.
- 8 Indra, for thee in thine own place I urge the Soma for thy draught:  
Deep in thy heart let it remain.
- 9 We call on thee, the Ancient One, Indra, to drink the Soma juice,  
We Kuṣikas who seek thine aid.

## HYMN XXV.

- INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine. With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
- 2 The heavenly waters come not nigh the priestly bowl: they but look down and see how far mid-air is spread:  
The Deities conduct the pious man to them: like suitors they delight in him who loveth prayer.
- 3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.  
Unchecked he dwells and prospers in thy law: thy power brings blessing to the sacrificer pouring gifts.

9 *Kuṣikas*: members of the family of Kuṣika the father or grandfather of the great Rishi Viśvāmitra who is the seer of the hymn.

Stanzas 1—6 are taken from R. V. I. 83, and stanza 7 from X. 104. 3.

3 *Man and wife*: the text has only *mithund*, a couple. The word apparently means here the offerer of the sacrifice and his wife, who took part in the ceremony. Śāyana explains it as the grain and the butter of oblation.

- 4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacrifice.  
The men together found the Paṇi's hoarded wealth, the cattle, and the wealth in horses and in kine.
- 5 Atharvan first by sacrifices laid the paths; then, guardian of the Law, sprang up the loving Sun.  
Uṣanā Kāvya drove the kine hither with him: let us with offerings honour Yama's deathless birth.
- 6 When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound to the sky,  
Where the stone rings as 'twere a singer skilled in laud,—Indra in truth delights when these come near to him.
- 7 To make thee start, a strong true draught I offer to thee the Bull, O thou whom bay steeds carry.  
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.

## HYMN XXVI.

- IN every need, in every fray we call, as friends, to succour us  
Indra the mightiest of all.
- 2 If he will hear us let him come with succour of a thousand kinds,  
And all that strengthens, to our call.

4 *The Paṇi* is the illiberal demon who withholds the rain.

5 *The paths*: ways of communication between men and Gods. Uṣanā Kāvya is the name of a celebrated ancient Rishi. The meaning of the latter half of the second verse is obscure. Ludwig renders it 'Seek we to win by sacrifice the immortality which has sprung from Yama.'

7 *To make thee start*: on the journey to visit us.

Stanzas 1—3 are taken from R. V. I. 30. 7—9, and stanzas 4—6 from I. 6. 1—3.



- 3 I call him, mighty to resist, the Hero of our ancient home,  
Thee whom my sire invoked of old.
- 4 They who stand round him as he moves harness the bright, the ruddy steed :  
The lights are shining in the sky.
- 5 On both sides of the car they yoke the two bay cour-  
sers dear to him,  
Bold, tawny, bearers of the chief.
- 6 Thou, making light where no light was, and form, O  
Men ! where form was not,  
Wast born together with the Dawns.

## HYMN XXVII.

- 1 If I, O Indra, were, like thee, the single sovran of  
all wealth.  
My worshipper should be rich in kine.
- 2 I should be fain, O Lord of Might, to strengthen  
and enrich the sage,  
Were I the lord of herds of kine.
- 3 To worshippers who press the juice thy goodness,  
Indra, is a cow  
Yielding in plenty kine and steeds.

3 *Hero of our ancient home* : tutelary deity of our family.

4 *They who stand round* : *lokatrayavartinah prāṣinah*, 'the living beings of the three worlds,' is Śāyana's explanation. Probably the Maruts, Indra's constant companions, are intended.

*The bright, the ruddy steed* (*bradhnam aruṣam*) is probably the Sun, with whom Indra is frequently connected.

5 *On both sides* : *vīpaktāṣṭha* : harnessed on different sides.

6 *Thou, i. e. the Sun. O Men !* is perhaps merely an exclamation expressive of admiration. If *maryāḥ*, men, be taken to mean the Maruts, the words *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth. See M. Müller, *Vedic Hymns*, Part I., pp. 14 sqq., and cf. Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-forschung*, p. 5. Prag, 1893.

Taken from R. V. VIII. 14. 1—6.

- 4 None is there, Indra, God or man, to hinder thy munificence,  
The wealth which, lauded, thou wilt give.
- 5 The sacrifice made Indra strong when he unrolled the earth and made  
Himself a diadem in heaven.
- 6 Thine aid we claim, O Indra, thine who after thou hast waxen great  
Hast won all treasures for thine own.

## HYMN XXVIII.

- 1 In Soma's ecstasy Indra spread the firmament and realms of light  
When he cleft Vala limb from limb.
- 2 Showing the hidden he drave forth the cows for the Angirases,  
And Vala he cast headlong down.
- 3 By Indra were the luminous realms of heaven established and secured  
Firm and immovable in their place.
- 4 Indra, thy laud moves quickly like a joyous wave of water-floods.  
Bright shine the drops that gladden thee.

## HYMN XXIX.

- For thou, O Indra, art the God whom hymns and praises magnify :  
Thou bleasest those who worship thee.

5 *Diadem* : *opasam* ; see Geldner, *Vedische Studien*, I. p. 133.

Taken from R. V. VIII. 14. 7—10, in continuation of the preceding hymn.

1 *Spread* : that is, made mid-air and heaven visible by releasing the imprisoned rays of light.

Taken, in continuation of the preceding hymn, from R. V. VIII. 14. 11—15.



- 2 Bay horses with their long manes bring Indra to drink the Soma juice,  
The Bountiful to our sacrifice.
- 3 With waters' foam thou forest off, Indra, the head of Namuchi,  
Subduing all contending hosts.
- 4 The Dasyus, when they fain would climb by magic arts and mount to heaven,  
Thou, Indra, castest down to earth.
- 5 As Soma-drinker conquering all, thou scatteredst to every side  
Their band who poured no gifts to thee.

## HYMN XXX.

- In the great synod will I laud thy two bay steeds : I prize the sweet strong drink of thee the Warrior-God,  
His who pours lovely oil as 'twere with yellow drops.  
Let my songs enter thee whose form hath golden tints.
- 2 Ye who in concert sing unto the gold-hued place, like bay steeds driving onward to the heavenly seat,  
For Indra laud ye strength allied with tawny steeds, laud him whom cows content as 'twere with yellow drops.

3 *With waters' foam* : with a thunderbolt in the form of foam, according to a later legend. See Muir, O. S. Texts, V. p. 94. *Namuchi* : Non looser ; Hold-fast ; a demon slain by Indra. See Prof. Max Müller's remarks (Academy, Oct. 22, 1892, No. 1068) on Prof. Bloomfield's explanation of the story of Namuchi in his Contributions to the Interpretation of the Veda.

Taken from R. V. X. 96. 1—5. Throughout the hymn the poet rings the changes on words said to be derivatives of the root *āri* to take, as *āryastā*, delightful, *āryas*, loving, *āri*, bay or tawny, *ārit*, green, yellow, or gold-coloured. These words are conjecturally explained by the Commentator, and are susceptible of various renderings.

1 *Oil* : fatness ; fertilising rain.

2 *Cows* : milked for sacrificial purposes.

- 3 His is that thunderbolt, of iron, golden-hued, gold-coloured, very dear, and yellow in his arms ;  
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.
- 4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.  
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.
- 5 Thou, thou, when praised by men who sacrificed of old, hadst pleasure in their lauds, O Indra golden-haired.  
All that befits thy song of praise thou welcomest, the perfect pleasant gift, O golden-hued from birth.

## HYMN XXXI.

- THESE two dear Bays bring hither Indra on his car, thunder-armed, joyous, meet for laud, to drink his fill.  
Many libations flow for him who loveth them : to Indra have the gold-hued Soma juices run.
- 2 The gold-hued drops have flowed to gratify his wish : the yellow drops have urged the swift Bays to the Strong.  
He who speeds on with bay steeds even as he lists hath satisfied his longing for the golden drops.
- 3 At the swift draught the Soma-drinker waxed in might, the iron One with yellow beard and golden hair.  
He, Lord of tawny coursers, Lord of fleet-foot mares, will bear his bay steeds safely over all distress.

3 *Tawny rage* : perhaps with reference to the effects of anger on the colour of the face.—Ludwig.

4 *The tawny-hued* : the thunderbolt wielded by Indra.

Taken, in continuation of the preceding hymn, from R. V. X. 96. 6—10.

2 *The Strong* : to Indra ; that they may be harnessed and carry him to the sacrifice.

3 *The iron One* : 'iron-hearted Indra.'—Wilson.



4 His yellow-coloured jaws, like ladles, move apart,  
what time, for strength, he makes the yellow-  
tinted stir,

When, while the bowl stands there, he grooms his  
tawny steeds, when he hath drunk strong drink,  
the sweet juice that he loves.

5 Yea, to the dear one's seat in homes of heaven and  
earth the bay steeds' Lord hath whinnied like a  
horse for food.

Then the great wish hath seized upon him mightily,  
and the beloved One hath gained high power of life.

### HYMN XXXII.

Thou, comprehending with thy might the earth and  
heaven, acceptest the dear hymn for ever new and  
new.

O Asura, disclose thou and make visible the Cow's  
beloved home to the bright golden Sun.

2 O Indra, let the eager wishes of the folk bring thee  
the golden-jawed, delightful, on thy car.

That, pleased with sacrifice wherein ten fingers toil,  
thou mayest at the feast drink of our offered mead.

3 Juices aforetime, Lord of Bays, thou drankest, and  
thine, and only thine, is this libation.

Gladden thee, Indra, with the mead-rich Soma : pour  
it down ever, Mighty One, within thee.

4 *For strength : for strengthening food. The yellow-tinted : his yellow jaws.*

5 *The dear one : the Soma, found both in heaven and on earth, the homes of Gods and men. According to Śāyana, Indra himself is meant. The beloved One : Indra, whose vital vigour is quickened and increased by the Soma libations which he drinks.*

Taken, in continuation of the preceding hymn, from the concluding verses, 11—13, of R. V. X. 96.

1 *The Cow's beloved home : the cow may be the sun, whose home is the universe which Indra will allow Śārya to illuminate.*

2 *Sacrifice : according to Śāyana, the sacrificial Soma juice which is pressed out, purified, and prepared by the fingers of the priest.*

### HYMN XXXIII.

DRINK of the juice which men have washed in waters  
and fill thee full, O Lord of tawny horses.

O Indra, hearer of the laud, with Soma which stones  
have mixed for thee enhance thy rapture.

2 To make thee start, a strong true draught I offer to  
thee the Bull, O thou whom bay steeds carry.

Here take delight, O Indra, in our voices while thou  
art hymned with power and all our spirit.

3 O mighty Indra, through thine aid, thy prowess,  
obtaining life, zealous, and skilled in worship,

Men in the house who share the sacred banquet stand  
singing praise that brings them store of children.

### HYMN XXXIV.

He who, just born, chief God of lofty spirit, by  
power and might became the Gods' protector,  
Before whose breath, through greatness of his valour,  
the two worlds trembled, He, O men, is Indra.

2 He who fixed fast and firm the earth that staggered,  
and set at rest the agitated mountains,

Who measured out air's wider middle region and  
gave the heaven support, He, men, is Indra.

3 Who slew the Dragon, freed the Seven Rivers, and  
drove the kine forth from the cave of Vala,

Begat the fire between both stones, the spoiler in  
warriors' battle, He, O men, is Indra.

Taken from R. V. X. 104. 2—4.

*True :* effectual ; which produces the result expected in the shape of favour. The stanza is found also in Hymn 25. 7 of this Book.

The hymn is a repetition, with three additional stanzas, of R. V. II. 12.

2 *Wider :* in consequence of the separation of heaven and earth.

3 *The Dragon :* the great serpent Ahi, the chief of the demons of drought. *Fire between both stones :* that is, the lightning between heaven and earth.





- 4 By whom this universe was made to tremble, who chased away the humbled brood of demons,  
Who, like a gambler gathering his winnings, seized the foe's riches, He, O men, is Indra.
- 5 Of whom, the terrible, they ask, Where is He? or verily they say of him, He is not.  
He wastes the foeman's wealth like stakes of gamblers. Have faith in him for He, O men, is Indra.
- 6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;  
Who, fair-faced, favours him who presseth Soma with stones adjusted, He, O men, is Indra.
- 7 He under whose supreme control are horses, all chariots, and the hamlets, and the cattle;  
He who begat the Sun, begat the Morning, leader of waters, He, O men, is Indra.

4 *Brood of demons: dāsam vāryam*; literally, the Dāsa, demon or hostile, colour; the dusky savage inhabitants whom the Āryan immigrants classed with demons.

Cf. 'One and another say, There is no Indra. Who hath beheld him?' (R. V. VIII. 89. 3).

5 'Indra never commanded the permanent allegiance of all the other Gods, like Zeus and Jupiter; nay, we know from the Veda itself that there were sceptics, even at that early time, who denied that there was any such thing as Indra' (M. Müller, *India*, What can it Teach us? p. 180).

6 *Of the poor*: the meaning of the word *radārd* is uncertain. Prof. M. Müller (R. V. II. 34. 15) translates it by 'the wretched' and (R. V. VII. 16. 20) 'the sluggard.' Śāyana gives the double explanation, rich and righteous, and Prof. Peterson follows the authors of the *Siebenzig Lieder* in adopting the first of these interpretations although it will hardly suit other passages in which the word occurs. For a full discussion of *radārd*, see Pischel, *Vedische Studien*, I. p. 124.

7 *The hamlets: grāmah*; 'die bewaffneten scharen,' armed bands of foot-soldiers, according to Prof. Ludwig; *grāma* meaning a troop of men as well as a collection of houses. *Leader of waters*: sender of the periodical rains.

- 8 To whom both armies cry in close encounter, foe against foe, the stronger and the weaker;  
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
- 9 He, without whom men conquer not in battle, whom, warring, they invoke for help and succour;  
He, all this universe's type and image, who shakes what never shook, He, men, is Indra.
- 10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;  
Who pardons not his boldness who provokes him, who slays the Dasyu, He, O men, is Indra.
- 11 He who discovered in the fortieth autumn Śambara dwelling in the midst of mountains;  
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
- 12 Who drank the juice poured at the seat of Order, subduing Śambara by superior prowess,  
Who hoarded food within the mountain's hollow wherein he grew in strength, He, men, is Indra.
- 13 Who, with seven guiding reins, the Bull, the mighty, set the Seven Rivers free to flow at pleasure;  
Who, thunder-armed, rent Rauhiṇi in pieces when scaling heaven, He, O ye men, is Indra.

8 *Both armies: brādast*; taken by some in the same sense as *rodast*, heaven and earth. *Two*: the warrior and the charioteer.

11 *Śambara*: a demon of drought. *Mountains*: thick clouds.

12 The stanza is not taken from the Rīgveda; and the manuscripts on which the printed text is based are corrupt and unintelligible as they stand.

13 *With seven guiding reins*: 'to guide him.'—Peterson. With seven bright rays (mit sieben stralen), according to Ludwig, which are explained by Śāyana as seven forms of Indra. *Rauhiṇi*: regarded as a demon; originally, like the other fiends of drought, a dark purple cloud that withholds the seasonable rain.



- 14 Heaven, even, and the earth bow down before him,  
before his very breath the mountains tremble.  
Known as the Soma-drinker, armed with thunder,  
the wielder of the bolt, He, men, is Indra.
- 15 Who aids with favour him who pours the Soma,  
and him who brews it, sacrificer, singer;  
Whose strength our prayer and offered Soma heighten,  
and this our gift, He, O ye men, is Indra.
- 16 Born, manifested in his Parents' bosom, He knoweth  
as a son the Highest Father.  
He who with vigorous energy assisted the companies  
of Gods, He, men, is Indra.
- 17 Lord of Bay Steeds, who loves the flowing Soma,  
He before whom all living creatures tremble;  
He who smote Sambara and slaughtered Śuśhṇa, He  
the Sole Hero, He, O men, is Indra.
- 18 Thou verily art true, strong God who sendest wealth  
to the man who brews and pours libation.  
So may we evermore, thy friends, O Indra, address  
the synod with brave sons about us.

## HYMN XXXV.

To him, to him swift, strong, and high-exalted, I  
bring my song of praise as dainty viands;  
My thought to him resistless, meet for praises, prayers  
offered most devotedly to Indra.

16 This and the following stanzas are not taken from the Rigveda.  
Parents; Heaven and Earth. Highest Father: Dyans or Heaven.

17 Śuśhṇa: 'the Drier up'; the demon who represents the excessive heat and drought that precedes the fall of the periodical rains.

The hymn is a reproduction of R. V. I. 61.

1 Thought: *dhām*: devout meditation in the shape of a hymn; from the root *dhā*, to reflect. According to Śāyana, the meaning is 'conveyable,' from *vāh*, to carry. See Bergaigne, *La Religion Védique*, II. p. 288, note.

- 2 To him I offer praise as choice refreshment, bring  
forth my song, with seemly laud besiege him.  
For Indra, Lord of olden time, the singers shall deck  
their hymns with heart and mind and spirit.
- 3 To him then with my lips my song of praises, excellent,  
winning heavenly light, I offer,  
To magnify with hymns of invocation and eulogies  
the Lord, most bounteous Giver.
- 4 Even for him I frame a laud—so fashions the wright  
a chariot for the man who needs it—  
Songs for wise Indra hymned with invocation, a song  
composed with care and all-impelling.
- 5 So with my tongue I deck, to please that Indra, my  
hymn as 'twere a horse, through love of glory,  
To reverence the Hero, bounteous Giver, famed far  
and wide, destroyer of the castles.
- 6 Even for him hath Tvashṭar forged the thunder, most  
deftly wrought, celestial, for the battle,  
Wherewith he reached the vital parts of Vritra,  
striking—the vast, the mighty—with the striker.
- 7 As soon as, at libations of his mother, great Viśhṇu  
had drunk up the draught, he plundered  
The dainty cates, the cooked mess; but One stronger  
transfixed the wild boar, shooting through the  
mountain.

3 With my lips: with the service of the poet, as distinguished from that of ministering and superintending priests.

4 For the man who needs it: the exact meaning of *idhisindya* is uncertain. Wilson renders it, after Śāyana, by '(that the driver) may, thence, (obtain) food.' Grassmann follows the interpretation of the St. Petersburg Lexicon which I also adopt. Ludwig's explanation (*Der Rigveda*, V. pp. 18, 19) is different.

5 Castles: strongholds of the drought-demons of the air, the massive clouds which withhold the seasonable rain.

6 The striker: the thunderbolt; the weapon of Indra as it was of Zeus and Jupiter. Ramman, the Assyrian God of the air, is similarly armed; and Bel-Merodach bears a double trident, representing lightning, with which he overthrows the dragon Tiamat.

7 This verse is difficult. Śāyana, Wilson, Benfey, and Grassmann take *vāh* to be an appellative or epithet of Indra, and render the



- 8 To him, to Indra when he slew the Dragon, the Dames too, Consorts of the Gods, wove praises. The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not.
- 9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid-air and heaven. Indra whom all men praise, the Sovran Ruler, waxed in his home loud-voiced and strong for battle.
- 10 Through his own strength with bolt of thunder Indra smote piece-meal Vritra, drier up of waters. He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.

word, respectively, by *sarvasya jagato vyāpakāḥ*, the pervader of the universe, the hero, the active. Śāyana explains *pacatām* (dressed, cooked) as the ripe treasure of the Asuras—an explanation which is not supported by the text and is merely founded on a later legend. Benfey understands *pacatām* to mean the thunderbolt in preparation, which, he thinks, Indra stole from the heavenly maker (*mātāḥ*) or artist Tvaṣṭar. Muir (O. S. Texts, IV. 67) translates: 'Having at the libations of that great measurer [of the world, i. e. Indra], drunk the potion, and [eaten] the pleasant oblations; the impetuous Vishnu straightway stole the cooked mess, pierced the boar and shot through the mountain.' Ludwig would prefer to read *ḍārdtāḥ*, brother, instead of *mātāḥ* (which in the first edition of my Hymns of the Rigveda I have rendered, according to its etymological derivation, by Maker), and thinks that if *mātāḥ* must be retained it must mean the mother of Vritra. The simplest and best way is to take 'libations of his mother' to mean the Soma given by his mother to Indra at his birth Cf. R. V. III 48. 2, 3; VII. 98. 3. See Royal Asiatic Society's Journal, January, 1895, pp. 181 sqq. where the stanza and the whole legend are thoroughly discussed by Prof. A. A. Macdonell.

See also Bergaigne, *La Religion Védique*, III. 60, where the verse is differently translated and explained. The general meaning appears to be either that Indra strengthened himself by consuming certain sacrificial offerings, and then hurled his bolt through the mountain of cloud and pierced the wild boar, the demon Vritra; or that Vishnu ate the food and left to Indra the task of slaying Vritra. I agree with Ludwig in preferring the latter interpretation.

8 *The Dames*: according to Śāyana, the Gāyatrī and other personified metres of the Veda. The deified Waters of heaven may be intended.

- 11 Through his resplendent power still stood the rivers when with his bolt on every side he stayed them. With lordly might, favouring him who worshipped, he made a ford, victorious, for Turviti.
- 12 Vast, with thine ample power, with eager movement against this Vritra cast thy bolt of thunder. Rend thou his joints, as of an ox dissevered, with bolt oblique that floods of rain may follow.
- 13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly, When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
- 14 When he, yea, he is born the firm-set mountains and the whole heaven and earth tremble in terror. May Nodhas ever lauding the protection of this dear Friend win straightway strength heroic.
- 15 Now unto him of these things hath been given what he, who rules alone o'er much, electeth. Indra helped Etaṣa, the Soma-presser, contending in the chariot-race with Sūrya.

11 *The rivers*: meaning here the waters of earth. *Turviti*: a hero frequently mentioned in the Rigveda as having been protected and aided by the special intervention of Indra. Cf. 'Thou for Turviti heldest still the flowing floods, the river-stream for Vāyva easily to pass' (R. V. II. 13. 12); and 'Thou for the sake of Vāyva, for Turviti, didst stay the great stream, flowing, all sustaining' (R. V. IV. 19. 6). Prof. Max Müller observes (*India, What can it Teach us?* p. 181) "This is not very different from the Psalmist (lxxviii. 13): 'He divideth the sea, and caused them to pass through; and he made the waters to stand as an heap.'"

14 *Nodhas*: the Rishi or inspired seer to whom the hymn was revealed.

15 Praises and sacrifice have been offered to Indra. He himself possesses all besides. Such offerings induced Indra to help Etaṣa his worshipper in a contest with Sūrya—an allusion, perhaps, to an eclipse of the sun. Or Sūrya may possibly be a man's name, and, as Śāyana says, the word rendered by 'in the race of steeds' (*śarvape*) may be a patronymic, son of Svaṣva (Lord of Good Horses), qualifying *śūrya*. See Bergaigne, *La Religion Védique*, III. 331.



- 16 Thus to thee, Indra, yoker of bay coursers, the Gotamas have brought their prayers and praises.  
Bestow upon them thought, decked with all beauty.  
May he, enriched with prayer, come soon and early.

## HYMN XXXVI.

- WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,  
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.
- 2 Our ancient sires, Navagvas, sages seven, while urging him to show his might, extolled him,  
Dweller on heights, swift smiting down opponents, guileless in word, and in his thoughts most mighty.
- 3 We seek that Indra to obtain his riches that yield much food, and men, and store of heroes.  
O Lord of Bay Steeds, bring, to make us joyful, celestial wealth, abundant, undecaying.
- 4 Declare to us—if at thy hand aforetime the earlier singers have obtained good fortune—  
What is thy share and portion, strong Subduer, Asura-slayer, rich, invoked of many?
- 5 He who for car-borne, thunder-wielding Indra, hath a hymn, craving, deeply-piercing, fluent,

16 *Gotamas*: descendants of Gotama, men of the family of which the Rishi of the hymn is a member. *He, enriched with prayer*: Indra, invoked by many worshippers, or enriched by the hymn that has just been recited. This final pāda forms the burden of the hymns ascribed to Nodhas. See Vedic Hymns (Sacred Books of the East, XXXII), Part I. pp. 124, 125.

R. V. VI. 22.

2 *Navagvas*: see XIV. 1. 56; XVIII. 1. 58; 3. 20. They are here, apparently, identified with the Angirases.

4 *What is thy share and portion*: due to thee by thy worshippers. What must we offer to thee in order that we may obtain such favour as thou hast shown to our predecessors?

5 The construction of the stanza is complicated and obscure. See Ludwig, *Der Rigveda*, V. 108. *Comes near the mighty*: 'encounters (with confidence) the malevolent.'—Wilson.

- Who sends a song effectual, firmly-grasping, and strength-bestowing, he comes near the mighty.
- 6 Strong of thyself! thou with this art hast shattered with thought-swift Parvata, him who waxed against thee;  
And, Mightiest! rager! boldly rent in pieces things that were firmly fixed and never shaken.
- 7 Him will we fit for you with new devotion, the strongest, Ancient One, in ancient manner.  
So may that Indra, boundless, faithful leader, conduct us o'er all places hard to traverse.
- 8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.  
With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.
- 9 Of all the heavenly folk, of earthly creatures, thou art the King, O God of splendid aspect.  
In thy right hand, O Indra, grasp the thunder: Eternal! thou destroyest all enchantment.
- 10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foes' subduing.  
Strengthen therewith the Ārya's hate and Dāsa's; and let the arms of Nahushas be mighty.
- 11 Come with thy teams which bring all blessings, hither, disposer, much-invoked, exceeding holy!  
Come to me swiftly with these teams of coursers, these which no fiend, no God may stay or hinder.

6 *Parvata*: the Genius of mountains and mountain-like clouds, frequently associated with Indra. According to Śāyana (*bakuparvata vajra*), the many-knotted thunderbolt is intended. *Him who waxed against thee*: Vritra.

8 *The people who oppress*: Rākshasas and human enemies.

10 *Nahushas*: people, apparently distinct from the five Āryan tribes *par excellence*, and dwellers on or near the Indus. The St. Petersburg Lexicon explains the word as meaning men generally, but with the special sense of strangers or neighbours. See Muir, O. S. Texts, I. 179, 180.





## HYMN XXXVII.

- He, like a bull with sharpened horns, terrific, singly  
excites and agitates all the people.  
Thou givest him who largely pours libation his wealth  
who pours not, for his own possession.
- 2 Thou verily, Indra, gavest help to Kutsa, willingly  
lending ear to him in battle,  
When, aiding Arjuneya, thou subduedst to him both  
Kuyava and the Dāsa Śushpa.
- 3 O Bold One, thou with all thine aids hast boldly  
holpen Sudās whose offerings were accepted,  
Pūru in winning land and slaying foemen, and Trasa-  
dasyu son of Purukutsa.
- 4 At the Gods' banquet, Hero-souled ! with heroes,  
Lord of Bay Steeds, thou slewest many Vritras.  
Thou sentest in swift death to sleep the Dasyu, both  
Chumuri and Dhuni, for Dabhiṭi.
- 5 These were thy mighty powers that, Thunder-wielder !  
thou swiftly crushedst nine-and-ninety castles.  
Thou capturedst the hundredth in thine onslaught ;  
thou slewest Namuchi, thou slewest Vritra.

R. V. VII. 19. The hymn is ascribed to the Rishi Vasishtha.

1 *Excites and agitates* : as God of Battles. *Thou* : Indra. This abrupt change from the third person to the second is not unusual in the Veda.

2 *Kutsa* : a Rishi favoured (and sometimes persecuted) by Indra, frequently mentioned in the R̥gveda and the seer of some of its hymns. *Arjuneya* : Kutsa, son of Arjuni the son of Arjuna. *Kuyava* : Spoiler of Harvest ; one of the demons of drought.

3 *Sudās* : King of the Tritsua. See R. V. VII. 18. *Pūru* : a protégé of Indra ; King or chief of the Pūrus. *Trasadasyu* : He before whom Dasys tremble ; a prince celebrated for his liberality and favoured and protected by the Gods. See Hymns of the R̥gveda, III. Index.

4 *In swift death* : literally, easy to slay ; *śūhantu* being taken as a dual qualifying *śūmuru* and *śūhnu*. See Ludwig. *Chumuri* and *Dhuni* : demons. *Dabhiṭi* : a protégé of the Asvins and of Indra. Cf. 'Thou with sleep whelming Chumuri and Dhuni, slewest the Dasyu, keptest safe Dabhiṭi' (R. V. II. 15. 9).

- 6 Old are the blessings, Indra, which thou gavest  
Sudās the worshipper who brought oblations.  
For thee, the strong, I yoke thy strong bay horses :  
let them approach our prayers and wealth, Most  
Mighty !
- 7 Give us not up, Lord of Bay Horses, victor, in this  
our time of trouble, to the wicked.  
Deliver us with true and faithful succour : dear may  
we be to thee among the princes.
- 8 May we men, Bounteous Lord, the friends thou  
lovest, near thee be joyful under thy protection.  
Fain to fulfil the wish of Atithigva, bow Turvaṣa,  
bow down the son of Yada.
- 9 Swiftly, in truth, O Bounteous Lord, about thee men  
skilled in hymning sing their songs and praises.  
Elect us sharers of their love and friendship who by  
their calls on thee despoiled the niggards.
- 10 Thine are these lauds, O manliest of heroes, lauds  
which revert to us and give us riches.  
Favour these, Indra, when they strike the foemen,  
as Friend and Hero and the heroes' helper.
- 11 Now, lauded for thine aid, heroic Indra, sped by our  
prayer, wax mighty in thy body.  
To us apportion wealth and habitations. Ye Gods,  
protect us evermore with blessings.

8 *Atithigva* : probably a descendant of Sudās who must have lived long before the composition of this hymn, as the favour shown him by Indra is spoken of as old in stanza 6. *Turvaṣa* : the eponymous hero of one of the great Aryan tribes. He is generally mentioned in connexion with Yada who seems to have been his father or brother.

9 *Elect us* : that is, let us share the blessings which thou withholdest from the illiberal churls who offer no oblations, and givest to those who honour thee with prayer and sacrifice.

10 *Ye Gods* : the usual conclusion of the hymns of the Vasishthas.



## HYMN XXXVIII.

COME, we have pressed the juice for thee. O Indra,  
drink this Soma here.

Sit thou on this my sacred grass.

2 O Indra, let thy long-maned Bays, yoked by prayer,  
bring thee hitherward.

Give ear and listen to our prayers.

3 We, Soma-bearing Brahmans, call thee, Soma-drinker,  
with thy friend,

We, Indra, bringing juice expressed.

4 Indra the singers with high praise, Indra reciters  
with their lauds,

Indra the choirs have glorified.

5 Indra hath ever close to him his two bay steeds and  
word-yoked car,

Indra the golden, Thunder-armed.

6 Indra hath raised the Sun aloft in heaven that he  
may see afar.

He burst the mountain for the kine.

## HYMN XXXIX.

For you, from every side, we call Indra away from  
other men :

Ours, and none others', let him be.

R. V. VIII. 17. 1—3, and I. 7. 1—3.

2 *Yoked by prayer* : harnessed and bringing Indra to the sacrifice  
when the worshipper invokes him.

3 *Thy friend* : Indra's constant companion and ally, the thunder-  
bolt. 'With suitable praise.'—Wilson.

4 *Choirs* : referring, perhaps, both to the singers of the *stotram*  
and the reciters of the *pastram*.

5 *Word-yoked* : either harnessed at Indra's mere word, or at the  
prayer of the worshipper as in stanza 2. *Golden* : richly decorated  
(*sarvabharaṇaśaśitaḥ*) according to Śāyana.

6 *The mountain* : the mountain-shaped mass of thick cloud in which  
the cows, which are sometimes the vanished rays of light and some-  
times the waters of the seasonable rain are kept imprisoned by the  
malignant demons of darkness or drought.

R. V. I. 7. 10; VIII. 14. 7—10.

2 In Soma's ecstasy Indra spread the firmament and  
realms of light,

When he cleft Vala limb from limb.

3 Showing the hidden cows he drove them forth for  
the Angirases,

And Vala he cast headlong down.

4 By Indra were the luminous realms of heaven estab-  
lished and secured,

Firm and immovable from their place.

5 Indra, thy laud moves quickly like a joyous wave of  
waters : bright

Have shone the drops that gladden thee.

## HYMN XL.

MAYEST thou verily be seen coming by fearless Indra's  
side :

Both joyous, equal in your sheen.

2 With Indra's well-belovèd hosts, the blameless, hast-  
ening to heaven,

The sacrificer cries aloud.

3 Thereafter they, as is their wont, threw off the state  
of babes unborn,

Assuming sacrificial name.

3 *The hidden cows* : see the preceding hymn, stanza 6.

4 *Luminous realms* : or, lucid spheres.

R. V. I. 6. 7, 8, 4.

1 *Thou* : the Marut host. *Joyous* : or bringing gladness.

2 *The sacrificer cries aloud* : this is the interpretation given by  
Prof. Max Müller (*Vedic Hymns*, Part I p. 14), but it is not thoroughly  
convincing. According to Prof. Ludwig the meaning is 'The Warrior  
(Indra) sings triumphantly.'

3 *Threw off* : see Ludwig. Ueber die neuesten Arbeiten auf dem  
Gebiete der Rgveda-forschung. Prag : 1893. *Sacrificial* : by which  
they are to be addressed and worshipped. The Maruts are represented  
as bursting forth into active life and claiming the adoration due to  
Goda.



## HYMN XLI.

WITH bones of Dadhyach for his arms, Indra, resist-  
less in attack,  
Struck nine-and-ninety Vritras dead.

2 He, searching for the horse's head, removed among  
the mountains, found

At Saryapāvan what he sought.

3 Then verily they recognized the essential form of  
Tvashtar's Bull

Here in the mansion of the Moon.

R. V. I. 84. 13—15.

1 *Dadhyach*: or, in a later form, Dadhicha, is said to have been a Rishi, son of Atharvan, he and his father being regarded as the earliest institutors of sacrifice. He is described as having had the head of a horse given to him by the Aśvins in the place of his own which Indra had threatened to cut off if he disclosed to any one the mystic Madhvidya—the knowledge of sweetness, that is, of the true nature of the Soma—which he had taught him. Dadhyach imparted this lore to the Aśvins; and Indra thereupon cut off the supposititious head. With the bones of Dadhyach, or, as the legend says, the bones of this horse's head, converted into a thunderbolt, Indra slew the Vritras or demons who withheld the rain. The Vedic legend, which was modified and amplified in later times, may have been connected in its origin with that of Dadhikrā who is often mentioned in the Veda and described as a kind of divine horse, probably a personification of the morning sun.

Dadhyach may be the old Moon whose bones, when he dies, become the stars with which Indra slays the fiends of darkness.

2 *He*: Indra. *The horse's head*: perhaps the last crescent of the dying Moon, supposed to be given to him by the Aśvins, the Gods of morning twilight. *Removed among the mountains*: hidden in the morning clouds. *Saryapāvan*: according to tradition, a lake and the adjoining district in Kurukshetra, near the modern Dilli or Delhi, a holy place in ancient times where Indra may be said to have found the horse's head—the dying crescent revived—at one of the New Moon sacrifices which were celebrated there.

3 *Tvashtar's Bull*: apparently, the Sun. The meaning may be that when, after the Rains, the bright nights of moonlight came men recognized the fact that the light was borrowed from the sun.

The best commentary on these very obscure verses may be found in Ludwig's dissertation 'Ueber die neuesten Arbeiten auf dem Gebiete der Rgveda-forschung.'

## HYMN XLII.

FROM Indra have I measured an eight-footed and  
nine-cornered song,  
Delicate, faithful to the Law.

2 Indra, both worlds complained to thee when uttering  
thy fearful roar,  
What time thou smotest Dasyus dead.

3 Arising in thy might thy jaws thou shookest, Indra,  
having quaffed  
The Soma poured into the bowls.

## HYMN XLIII.

DRIVE all our enemies away, smite down the foes  
who press around,  
And bring the wealth for which we long;

2 O Indra, that which is concealed in firm strong place  
precipitous:

Bring us the wealth for which we long:

3 Great riches which the world of men shall recognize  
as sent by thee:

Bring us the wealth for which we long.

R. V. VIII. 65 (76. M. Müller). 12, 11, 10.

1 *From Indra*: originating in him as subject or inspirer. *Eight-footed*: the original hymn consists of triplets, each of which contains nine pādas, parts or half-lines, of eight feet or syllables each. That is, the metre is Anuṣṭup, and the triplet contains three stanzas in that metre or nine octosyllabic pādas.

2 *Complained*: terrified by the furious voice of their champion.

3 *Thy jaws thou shookest*: as a sign of having finished and enjoyed the draught.

R. V. VIII. 45. 40—42.

2 *Firm strong place precipitous*: with reference, probably, to the custom of concealing treasures in deep cavities of the rocks and in the sides of walls.



## HYMN XLIV.

- 1 PRAISE Indra whom our songs must laud, great Sov-  
ran of mankind, the Chief  
Most liberal who controlleth men.
- 2 In whom the hymns of praise delight, and all the  
glory-giving songs,  
Like the floods' longing for the sea.
- 3 Him I invite with eulogy, best King, effective in  
the fight,  
Strong for the gain of mighty spoil.

## HYMN XLV.

- THIS is thine own. Thou drawest near, as the dove  
turneth to his mate.  
Thou carest too for this our prayer.
- 2 O Hero, Lord of Bounties, praised in hymns, may  
power and pleasantness  
Be his who sings the laud to thee.
- 3 Lord of a Hundred Powers, stand up to lend us  
succour in this fight :  
In others too let us agree.

## HYMN XLVI.

HIM who advances men to wealth, sends light to lead  
them in their wars,  
And quells their foemen in the fray :

R. V. VIII. 16. 1—3.

R. V. I. 30. 4—6.

- 1 *This is thine own* : this Soma libation belongs especially to thee.
- 2 *Our prayer* : neither offering nor prayer being acceptable without  
the other.
- 3 *In this fight* : the original hymn being a prayer for aid in an  
expected battle.

R. V. VIII. 16. 10—12.

- 2 May he, the saviour much-invoked, may Indra bear  
us in a ship  
Safely beyond all enemies.
- 3 As such, O Indra, honour us with wealth and trea-  
sure : further us,  
And lead us to felicity.

## HYMN XLVII.

- WE make this Indra show his strength, to strike the  
mighty Vritra dead :  
A vigorous Hero shall he be.
- 2 Indra was made for giving, most powerful, friendly  
in carouse,  
Bright, meet for Soma, famed in song.
- 3 By song, as 'twere, the mighty bolt, which none may  
parry, was prepared :  
Lofty, invincible he grew.
- 10 They who stand round him as he moves harness the  
bright, the ruddy Steed :  
The lights are shining in the sky.
- 11 They yoke on both sides to the car the two bay  
coursers dear to him,  
Bold, tawny, bearers of the Chief.

R. V. VIII. 82 (93, M. Müller). 7—9; I. 7. 1—3; VIII. 17. 1—3;  
I. 6. 1—3; I. 50. 1—9.

3 *By song* : 'in, or out of, a mountain,' according to Ludwig.

Stanzas 4—6 are repeated from Hymn 38. 4—6, and stanzas 7—9  
from 1—3 of the same hymn. Stanzas 10—12 = Hymn 26. 4—6.

10 *They who stand round* : *lokātrayavarīṇaḥ prajānāḥ*, the living  
beings of the three worlds, according to Śāyana's explanation. The  
Maruts, Indra's constant companions, are probably intended. But  
see Ludwig, *Ueber die neuesten Arbeiten auf dem Gebiete der Rgveda-  
forschung*, p. 5. *The ruddy Steed* : the Sun, with whom Indra, as  
God of the bright day, is intimately connected.

11 *Chief* : or Hero; Indra.





- 12 Thou, making light where no light was, and form,  
O Men! where no form was,  
Wast born together with the Dawns.
- 13 His bright rays bear him up aloft, the God who  
knoweth all that is,  
Sūrya, that every one may see.
- 14 The constellations pass away, like thieves, together  
with their beams,  
Before the all-beholding Sun.
- 15 His herald rays are seen afar refulgent o'er the world  
of men,  
Like fiery flames that burn and blaze.
- 16 Swift and all-beautiful art thou, O Sūrya, maker of  
the light,  
Illuming all the radiant realm.
- 17 Thou goest to the troops of Gods, thou comest hither  
to mankind,  
Hither, all light for us to see.
- 18 Thou with that eye of thine wherewith thou seest,  
brilliant Varuna,  
The active one throughout mankind,
- 19 Pervadest heaven and wide mid-air, meting the days  
out with thy beams,  
Sun, seeing all things that have birth.
- 20 Seven bay steeds, harnessed to thy car, bear thee,  
O thou far-seeing One,  
God, Sūrya, thee with radiant hair.

12 *Thou: the Sun. O Men!*: perhaps, merely an exclamation expressive of admiration. If *maryād*, men, be taken to mean the Maruts, the words, *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host and born at one birth. See Max Müller, *Vedic Hymns*, Part I. p. 30.

13 *That every one may see*: according to Bergaigne (*La Religion Védique*, I. p. 8, that he may look on all.

18 *Brilliant Varuna*: identified with the Sun-God. The word *varuna* is, according to Śāyana, used here as an appellative applied to Sūrya. Śāyana explains it as *avikāntadraka*, averter of evil.

- 21 Sūrya hath yoked the seven bright mares, the daughters of the car: with these,  
His own dear team, he travelleth.

## HYMN XLVIII.

- THE swiftly-moving songs of praise pour on thee  
streams of vital strength  
As mother cows refresh the calf.
- 2 Swift move the bright ones while they blend the  
milk with vital vigour, as  
A dame her infant with her heart.
- 3 Fair hymns bring glory to the Strong, and Indra-  
vigour; unto me  
Fatness and milk and length of days.
- 4 This brindled Bull hath come and sat before the  
Mother in the east,  
Advancing to the Father Heaven.
- 5 As expiration from his breath she moves along the  
lucid spheres:  
The Bull shines forth through all the sky.
- 6 Song is bestowed upon the Bird. It reigns supreme  
through thirty realms  
Throughout the days at break of morn.

21 *Daughters of the car*: cf. Tennyson's 'daughters of the plough' (*The Princess*).

Stanzas 1—3 are not taken from the R̥gveda. The manuscripts on which the printed text is based are corrupt and unintelligible as they stand; and the translation is only a conjectural rendering of partly conjectural readings. Stanzas 4—6 are a reproduction of R. V. X. 189, which appears, with variations, in A. V. VI. 31.

4 *This brindled Bull*: the Sun. *The Mother*: Dawn.

*The Bird*: the Sun. His morning song, representing prayer, is supreme in power through all the regions of the world. According to Ludwig, the reference is to the thirty-three Gods, thirty standing for that number.



## HYMN XLIX.

WHEN voices, fain to win mid-air, ascended to the  
Mighty One,

The vigorous God was filled with joy.

2 Praise with the voice the Mighty, praise the awful  
with the voice : in heaven

He, the most bounteous, hath been glad.

3 Praise with the voice the Mighty : he rules in each  
realm. In transport he

Hath sat upon the sacred grass.

4 As cows low to their calf in stalls, so with our songs  
we glorify

This Indra, even your wondrous God who checks  
attack, who joys in the delightful juice.

5 Celestial, bounteous Giver, God, with power and  
might, rich, mountain-like, in precious things,

Him soon we seek for foodful booty rich in kine,  
brought hundredfold and thousandfold.

6 I crave of thee that hero strength—that thou mayst  
first regard this prayer—

Wherewith thou holpest Bhṛigu and the Yatis and  
Praskaṇva when the prize was staked.

7 Wherewith thou sentest mighty waters to the sea—  
Indra, that manly strength of thine.

For ever unattainable is this power of him to whom  
the worlds have cried aloud.

Stanzas 1—3 are not taken from the Rigveda. The text has been conjecturally restored by von Roth and Whitney from the corrupt readings of the manuscripts. Stanzas 4, 5 are taken from R. V. VIII. 77. 1, 2; and stanzas 6, 7 from R. V. VIII. 3. 9, 10.

4 *Cows*: whose calves are shut up, while the mothers are being milked for sacrificial purposes.

6 *Bhṛigu*: see II. 5. 3; V. 19. 1. *Yatis*: an ancient family of seetics connected with the Bhṛigu, and, according to one legend, said to have taken part in the creation of the world. *Praskaṇva*: a Rishi, Kaṇva's son, to whom some hymns of the Rigveda are ascribed.

7 *The worlds*: all men, or all living creatures.

## HYMN L.

WHAT newest of imploring hymns shall, then, the  
zealous mortal sing?

For have not they who laud his might and Indra-  
power won for themselves the light of heaven?

2 When shall they keep the Law and praise thee mid  
the Gods? Who counts as Rishi and as sage?

When wilt thou ever, Indra, Bounteous Lord, come  
nigh to presser's or to praiser's call?

## HYMN LI.

FOR you will I sing Indra's praise who gives good  
gifts as well we know;

Praise of the Bounteous Lord who, rich in treasure,  
aids his singers with wealth thousandfold.

2 As with a hundred hosts he rushes boldly on, and  
for the offerer slays his foes.

As from a mountain flow the water-brooks, thus flow  
his gifts who feedeth many a one.

3 Sakra I praise, for victory, far-famed, exceeding  
bountiful,

Who gives, as 'twere in thousands, precious wealth  
to him who sheds the juice and worships him.

4 Arrows with hundred points, unconquerable, are this  
Indra's mighty arms in war.

He streams on liberal worshippers like a hill with  
springs, when juices poured have gladdened him.

R. V. VIII. 3. 13, 14.

2 *Mid the Gods*: or, as Ludwig takes it, 'in göttlichkeit,' in their quality of divine priests. The questions are rhetorical: now is the time to praise thee; the present singers are Rishis and sages; and this is the time for thee to come to the invocation of those who are pouring the Soma and offering praises to thee.

R. V. Vāṅkhyā, 1. 1, 2; 2. 1, 2 (VIII. 49. 1, 2; 50. 1, 2, Max Müller).

2 *As with a hundred hosts*: 'like a weapon with a hundred edges.'—Cowell.



## HYMN LII.

We compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream thy worshippers round thee, O Vritra-slayer, sit.

2 Men, Vasu! by the Soma, with lauds call thee to the foremost place.

When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?

## HYMN LIII.

Who knows what vital power he wins, drinking beside the flowing juice?

This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.

2 As a wild elephant rushes on, this way and that way, mad with heat,

None may restrain thee; yet come hither to the draught: thou movest mighty in thy power.

3 When he, the mighty, ne'er o'erthrown, stedfast, made ready for the fight,

When Indra, Bounteous Lord, lists to his praiser's call, he will not stand aloof, but come.

## HYMN LIV.

Or one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh, Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.

R. V. VIII. 33. 1, 2.

1 *Like waters*: as waters surround an inlet. *Stream*: of Soma juice.

2 *Vasu*: or, Good Lord. *As home*: as familiar to thee as thine own dwelling-place in heaven.

Taken from R. V. VIII. 33. 7-9.

Taken from R. V. VIII. 86. (M. Müller, 97) 10-12.

1 *They*: the Gods.

2 Bards joined in song to Indra so that he might drink the Soma juice,

The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.

3 The holy sages form a ring, looking and singing to the Ram.

Your very bright inciters, void of all deceit, are with the chanters nigh to hear.

## HYMN LV.

Or, oft I call that Indra, Maghavan the mighty, who evermore possesses power, ever resistless.

Holy, most liberal, may he lead us on to riches, and, thunder-armed, make all our pathways pleasant for us.

2 Indra, what joys as Lord of Light thou broughtest from the Asuras,

Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.

3 The wasteless share of steeds and kine which, Indra, thou hast fast secured,

Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.

## HYMN LVI.

INDRA, foe-slayer, hath been raised to joy and power by the men.

Him, verily, we invoke in battles whether great or small: be he our aid in fights for spoil.

3 *The Ram*: Indra the Warrior God; the fighting ram being the type of pugnacity. Cf. R. V. I. 10. 2; 51. 1; 52. 1. According to Sâyana the reference is to a legend which says that Indra came in the form of a ram to Medhâtithi's sacrifice and drank the Soma juice which that Rishi had prepared. See R. V. VIII. 2. 40.

Taken from R. V. VIII. 86. 13, 1, 2.

2 *Joys*: joy-giving riches. *Asuras*: from the powerful Rākshasas or demons, according to Sâyana.

Taken from R. V. I. 81. 1-3, 7-9.

1 *The men*: the ministering priests who exalt and strengthen Indra with libations of Soma.



2 For, Hero, thou art like a host, art giver of abundant prey.

Strengthening even the feeble, thou aidest the sacrificer, thou givest the worshipper ample wealth.

3 When war and battles are on foot; booty is laid before the bold.

Yoke thou thy wildly rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us rich.

4 He, righteous-hearted, at each time of rapture gives us herds of kine.

Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.

5 Refresh thee, Hero, with the juice outpoured for bounty and for strength.

We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our protector thou.

6 These people, Indra, keep for thee all that is worthy of thy choice.

Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

#### HYMN LVII.

As a good cow to him who milks, we call the doer of fair deeds

To our assistance day by day.

2 Come thou to our libations, drink of Soma, Soma-drinker thou!

The rich One's rapture giveth kine.

6 These people: thy worshippers here.

Taken from R. V. I. 4. 1-3; III. 37. 8-11; II. 41. 10-12; VIII. 33. 7-9, 1-3.

3 The exhilaration produced by drinking the fermented Soma juice stimulates Indra's warlike energies and disposes him to give, out of his boundless riches, liberal rewards in the shape of cattle and other wealth to those who have worshipped him.

3 So may we be acquainted with thine innermost benevolence:

Neglect us not, come hitherward.

4 Drink for our help the Soma bright, vigilant, and exceeding strong,

O Indra, Lord of Hundred Powers.

5 O Satakratu, powers which thou mid the Five Races hast displayed,

These, Indra, do I claim of thee.

6 Indra, great glory hast thou gained. Win splendid fame which none may mar.

We make thy might perpetual.

7 Come to us either from anear, or, Sakra, come from far away.

Indra, wherever be thy home, come thence, O Caster of the Stone.

8 Verily Indra, conquering all, driveth even mighty fear away.

For firm is he and swift to act.

9 Indra be gracious unto us: sin shall not reach us afterward,

And good shall be before us still.

10 From all the regions of the world let Indra send security,

The foe-subduer, swift to act.

14 We compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream thy worshippers round thee, O Vritra-slayer, sit.

4 Vigilant: according to Śāyana, Soma prevents sleep.

7 Caster of the Stone: Hurler of the thunderbolt.

14 Stanzas 11-13 = A. V. XX. LIII, and 14, 15 = XX. LII. Filter: the woollen strainer through which the Soma juice is run to purify it.





15 Men, Vasu, by the Soma with lauds call thee to the foremost place.

When comest thou athirst unto the juice as home,  
O Indra, like a bellowing bull?

16 Boldly, bold Hero, bring us spoil in thousands for the Kanvas' sake.

O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.

### HYMN LVIII

TURNING, as 'twere, to meet the Sun, enjoy from Indra all good things.

When he who will be born is born with power we look to treasures as our heritage.

2 Praise him who sends us wealth, whose bounties injure none. Good are the gifts which Indra gives. He is not wroth with one who satisfies his wish: he turns his mind to granting boons.

3 Verily, Sūrya, thou art great; truly, Āditya, thou art great.

As thou art great indeed thy greatness is admired: yea, verily, great art thou, O God.

4 Yea, Sūrya, thou art great in fame: thou evermore, O God, art great.

By greatness thou art President of Gods, divine, far-spread, inviolable light.

15 *Vasu*: or, Good Lord. *As home*: as familiar and dear to thee as thine own dwelling-place in heaven.

16 *The yellow-hued*: gold; the substantive is not expressed.

R. V. VIII. 88 (M. Müller, 99). 3, 4; 90 (M. M. 101). 11, 12.

1 This stanza is difficult and obscure. Mahidhara's explanation is: 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, so. as rain, corn, etc.); may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Prof. Cowell's note in Wilson's Translation.

3 *Sūrya*: the Sun-God, identified with Indra.

### HYMN LIX

3 His portion is exceeding great, like a victorious soldier's spoil.

Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma-pourer strength.

4 Make for the holy Gods a hymn that is not mean, but well arranged and fair in form.

Full many snares and bonds subdue not him who dwells with Indra through his sacrifice.

### HYMN LX

For so thou art the hero's Friend, a Warrior too art thou, and strong:

So may thy heart be won to us.

2 So hath the offering, wealthiest Lord, been paid by all the worshippers:

So dwell thou, Indra, even with me.

3 Be not thou like a slothful priest, O Lord of wealth and spoil: rejoice

In the pressed Soma blent with milk.

4 So also is his excellence, great, copious, rich in cattle, like

A ripe branch to the worshipper.

5 For verily thy mighty powers, Indra, are saving helps at once

Unto a worshipper like me.

6 So are his lovely gifts: let laud be said and praise to Indra sung

That he may drink the Soma juice.

R. V. VIII. 3. 15, 16; VII. 32. 12, 13. Stanzas 1, 2 - Hymn X. of this Book.

1 *His portion*: the portion of the man whom Indra befriends.

R. V. VIII. 81. 28-30; I. 8. 8-10.



## HYMN LXI.

- We sing this strong and wild delight of thine which  
conquers in the fray,  
Which, Caster of the Stone, gives room and shines  
like gold.
- 2 Wherewith thou also foundest lights for Âyu and  
for Manu's sake:  
Now joying in this sacred grass thou beamest forth.
- 3 This day too singers of the hymn praise, as of old,  
this, might of thine.  
Win thou the waters, day by day, thralls of the  
strong.
- 4 Sing forth to him whom many men invoke, to him  
whom many laud:  
Invite the potent Indra with your songs of praise;
- 5 Whose lofty might—for doubly strong is he—sup-  
ports the heaven and earth,  
And hills and plains and floods and light with manly  
power.
- 6 Such, praised by many! thou art King: alone thou  
smitest foemen dead,  
To gain, O Indra, spoils of war and high renown.

## HYMN LXII.

- 5 To Indra sing a Sâman, sing to the high Sage a lofty  
song,  
To him who keeps the Law, inspired and fain for  
praise.

R. V. VIII. 15. 4—6, 1—3.

1 *Wild delight*: produced by draughts of Soma juice.

2 *For Âyu and for Manu's sake*: that is for Âryan men. Âyu was  
the son of Purâravas and Urvast, and Manu of Vivasvân.

3 *Thralls of the strong*: controlled and imprisoned by Vritra, the  
demon of drought.

Stanzas 5—7 are taken from R. V. VIII. 87 (M. Müller, 98). 1—3,  
and stanzas 8—10 from R. V. VIII. 15. 1—3. Stanzas 1—4 are re-  
peated from A. V. XX. 14.

- 6 Thou, Indra, art preëminent: thou gavest splendour  
to the Sun.  
Maker of all things, thou art mighty and All-God.
- 7 Radiant with light thou wentest to the sky, the  
luminous realms of heaven.  
The Gods, O Indra, strove to win thee for their  
friend.
- 8 Sing forth to him whom many men invoke, to him  
whom many laud:  
Invite the potent Indra with your songs of praise;
- 9 Whose lofty might—for doubly strong is he—sup-  
ports the heaven and earth,  
And hills and plains and floods and light with manly  
power.
- 10 Such, praised by many! thou art King. Alone thou  
smitest foemen dead,  
To gain, O Indra, spoils of war and high renown.

## HYMN LXIII.

- We will, with Indra and all Gods to aid us, bring  
these existing worlds into subjection.  
Our sacrifice, our bodies, and our offspring, let Indra  
form together with the Âdityas.
- 2 With the Âdityas, with the band of Maruts, may  
Indra be protector of our bodies;  
As when the Gods came, after they had slaughtered  
the Asuras, keeping safe their godlike nature,
- 3 Brought the Sun hitherward with mighty powers,  
and looked about them on their vigorous God-head.  
With this may we obtain strength God-appointed,  
and brave sons gladden us through a hundred  
winters.

Stanzas 1—3 are taken from R. V. X. 157; and VI. 17. 15; stanzas  
4—6 from I. 84. 7—9; and stanzas 7—9 from VIII. 12. 1—3.



- 4 He who alone bestoweth might on mortal man who offereth gifts,  
The ruler of resistless power, is Indra, sure.
- 5 When will he trample like a weed the man who hath no gift for him?  
When verily will Indra hear our songs of praise?
- 6 He who with Soma juice prepared among the many harbours thee,—  
Verily Indra gains thereby tremendous might.
- 7 Joy, mightiest Indra, known and marked, sprung  
meest from Soma draughts, wherewith  
Thou smitest down the greedy fiend, for that we pray.
- 8 Wherewith thou holpest Adhrigu, the great Dasagva,  
and the God  
Who stirs the sunlight, and the Sea, for that we pray.
- 9 Wherewith thou dravest forth like cars Sindhu and  
all the mighty floods  
To go the way ordained by Law, for that we pray.

## HYMN LXIV.

- Come unto us, O Indra, dear, still conquering, unconcealable,  
Vast as a mountain spread on all sides, Lord of heaven.
- 2 O truthful Soma-drinker, thou art mightier than  
both the worlds.  
Thou strengthenest him who pours libation, Lord of heaven.
- 3 For thou art he, O Indra, who stormest all castles of  
the foe,  
Slayer of Dasyus, man's supporter, Lord of heaven.

Taken from R. V. VIII. 87 (M. Maller 98). 4—6; VIII. 24. 16—18.

1 *Unconcealable*: or, from whom nothing can be concealed; one who seeth all, as identified with the Sun.

- 4 O ministering priest, pour out of the sweet juice  
what gladdens most.  
So is the Hero praised who ever prospers us.
- 5 Indra whom tawny coursers bear, praise such as  
thine, preëminent,  
None by his power or by his goodness hath attained.
- 6 We, seeking glory, have invoked this Master of all  
power and might  
Who must be glorified by constant sacrifice.

## HYMN LXV.

- Come, sing we praise to Indra, friends! the Hero  
who deserves the laud,  
Him who with none to aid o'ercomes all tribes of men.
- 2 To him who wins the kine, who keeps no cattle back,  
celestial God,  
Speak wondrous speech more sweet than butter and  
than mead.
- 3 Whose hero powers are measureless, whose bounty  
ne'er may be surpassed,  
Whose liberality, like light, is over all.

## HYMN LXVI.

- As Vyasva did, praise Indra, praise the strong un-  
fluctuating guide  
Who gives the foe's possessions to the worshipper.
- 2 Now, son of Vyasva, praise thou him who to the  
tenth time still is new,  
The very wise, whom living men must glorify.

Taken, in continuation of the preceding hymn, from R. V. VIII. 24. 19—21.

Taken, in continuation of the preceding hymn, from R. V. VIII. 24. 22—24.

1 *Vyasva*: a Rishi frequently mentioned in the R. V., father of Visvamanas to whom many hymns are ascribed.

2 *Who keeps no cattle back*: either literally, who aids his worshippers to carry off the enemy's cattle and gives them all the booty; or, who sends forth all the kine or rays of light that he has recovered from the powers of darkness. According to Sâyana, 'who rejects no praise.' *Still is new*: continually renews his liberality to us.



- 3 Thou knowest, Indra, thunder-armed, how to avoid destructive Powers,  
As one secure from pitfalls each succeeding day.

## HYMN LXVII.

- THE pourer of oblations gains the home of wealth,  
pouring his gift conciliates hostilities, yea, the  
hostilities of Gods.  
Pouring he strives, unchecked and strong, to win  
him riches thousandfold.  
Indra gives lasting wealth to him who pours forth  
gifts; yea, wealth he gives that long shall last.  
2 Ne'er may those manly deeds of yours for us grow  
old, never may your bright glories fall into decay,  
never before our time decay.  
What deed of yours, new every age, wondrous, sur-  
passing man, rings forth,  
Whatever, Maruta, may be difficult to gain, grant us  
whate'er is hard to win.  
3 I think on Agni, Hotar, the munificent, the gracious,  
Son of strength, who knoweth all that live, as holy  
Sage who knoweth all.  
Lord of fair rites, a God with form erected turning  
to the Gods,  
He, when the flame hath sprung forth from the holy  
oil, the offered fatness, lengthen for it with his glow.

Stanzas 1 is taken from R. V. I. 133. 7; stanza 2 from I. 139. 8; stanza 3 from I. 127. 1; stanzas 4—6 from II. 36, 2, 4, 5; and stanza 7 from II. 37. 2. Parts of the hymn are addressed to the Maruts and Agni. Stanzas 1—3 are taken from hymns ascribed to the Rishi Paruchobhapa. One of the peculiarities of these hymns, which are generally obscure and frequently unintelligible is 'to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line. Thus we have here [3, line 1]. *Sānum sakaso Jātaavedasam, vipram na Jātaavedasam*; this is little else than a kind of alliterative jingle, but the scholiast, thinks it necessary to assign to the repeated word a distinct signification.'—Wilson.

- 4 Busied with sacrifice, with spotted deer and spears,  
gleaming upon your way with ornaments, yea, our  
friends,  
Sitting on sacred grass, ye sons of Bharata, drink  
Soma from the Potar's bowl, O Men of heaven.  
5 Bring the Gods hither, Sages, and offer sacrifice. At  
the three altars seat thee willingly, O Priest.  
Accept for thy delight the proffered Soma mead:  
drink from the Kindler's bowl and sate thee with  
thy share.  
6 This is the strengthener of thy body's manly might:  
strength, victory for all time are laid within thine  
arms.  
Pressed for thee, Maghavan, it is offered unto thee:  
drink from the chalice of this Brahman, drink thy  
fill.  
7 Him whom of old I called on, him I call on now.  
He is to be invoked: his name is He who Gives.  
Here brought by priests is Soma mead. Granter of  
Wealth, drink Soma with the Seasons from the  
Hotar's Cup.

4 Addressed to the Maruts. *Busied with sacrifice*: all natural phenomena, and especially the fall of the periodical rains, being regarded as intimately connected with the sacrifices offered on earth. *Spotted deer*: 'the recognised animals of the Maruts, originally, as it would seem, intended for the rain-clouds.'—M. Müller. *Spears*: thunderbolts. *Ornaments*: the lightning-flashes which accompany the Storm-Gods. *Bharata*: the Warrior Rudra. Ludwig translates differently, making *bharatasya* depend on *barhis*: 'einnehmend des Bharata barhis-sitz, O söhne [Rudra's und der Priester].' *Potar's bowl*: the sacrificial vessel held by the Potar (Cleanser, Purifier) one of the officiating priests.

5 *Sage*: wise Agni. *Three altars*: fire-altar, hearths or receptacles for the Ahavaniya or Fire for oblations, the Gārhapatya or Householder's sacred western Fire, and the Dakshipa or Southern Fire. *Kindler*: the Agnidh, the priest who lights the fire and carries a firebrand round the victim at a sacrifice. Cf. A. V. XX. 2, note.

7 Agni is invoked as Dravipodas - or Wealth-giver. *With the Seasons*: with the Ritas or deities who preside over the seasons of the year.





## LXVIII.

- 4 Go to the wise unconquered One, ask thou of Indra,  
skilled in song,  
Him who is better than thy friends.
- 5 Whether the men who mock us say, Depart unto  
another place,  
Ye who serve Indra and none else;
- 6 Or whether, God of wondrous deeds, all our true  
people call us blest,  
Still may we dwell in Indra's care.
- 7 Unto the swift One bring the swift, man-cheering,  
grace of sacrifice,  
That to the Friend gives wings and joy.
- 8 Thou, Satakratu, drankest this and wast the Vritras'  
slayer; thou  
Holpest the warrior in the fray.
- 9 We strengthen, Satakratu, thee, yea, thee the power-  
ful in fight,  
That, Indra, we may win us wealth.
- 10 To him the mighty stream of wealth, prompt Friend  
of him who pours the juice,  
Yea, to this Indra sing your song.
- 11 O come ye hither, sit ye down: to Indra sing ye  
forth your song,  
Companions, bringing hymns of praise.

Taken from R. V. I. 4. 4—10 (stanzas 1—3 = Hymn LVII. 1—3 of this Book), and I. 5. 1—2.

6 The general meaning of this and the two preceding verses seems to be: Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7 *The swift One*: Indra. The Soma juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The Friend*: Indra whom the juice exhilarates and sends quickly to the sacrifice.

11 *Companions*: the call is addressed to the rest of the officiating priests.

- 12 To him the richest of the rich, the Lord of treasures  
excellent,  
Indra, with Soma juice outpoured.

## HYMN LXIX.

- MAY he stand by us in our need and in abundance for  
our wealth:  
With riches may he come to us;
- 2 Whose pair of tawny horses yoked in battles foemen  
challenge not:  
To him, to Indra sing your song.
- 3 Nigh to the Soma-drinker come, for his enjoyment,  
these bright drops,  
The Somas mingled with the curd.
- 4 Thou, grown at once to perfect strength, wast born  
to drink the Soma juice, strong Indra, for pre-  
eminence.
- 5 O Indra, lover of the song, may these quick Somas  
enter thee:  
May they bring bliss to thee the Sage.
- 6 O Lord of Hundred Powers, our chants of praise  
and lauds have strengthened thee:  
So strengthen thee the songs we sing!
- 7 Indra, whose succour never fails, accept this trea-  
sure thousandfold,  
Wherein all manly powers abide.
- 8 O Indra, thou who lovest song, let no man hurt our  
bodies, keep  
Slaughter far from us, for thou canst.
- 12 Thereafter they, as is their wont, threw off the state  
of babes unborn,  
Taking their sacrificial name.

Taken from R. V. I. 5. 3—10: I. 6. 1—4 (Stanzas 2—11 = Hymn XXVI. 4—6 of this Book).

12 *They*: the Maruts. The stanza is repeated from A. V. XX. 40: 3.



## HYMN LXX.

- THOU, Indra, with the Tempest-Gods, the breakers  
down of what is firm,  
Foundest the kine even in the cave.
- 2 Worshipping even as they list, singers laud him who  
findeth wealth,  
The far-renowned, the mighty One.
- 3 Then, faring on by Indra's side, the fearless, let thy-  
self be seen,  
Both gracious and in splendour peers.
- 4 With Indra's well-beloved hosts, the blameless, tend-  
ing heavenward,  
The sacrificer cries aloud.
- 5 Come from this place, O Wanderer, or downward  
from the light of heaven !  
Our songs of praise all yearn for this.
- 6 Or Indra we implore for help from here, from heaven  
above the earth,  
Or from the spacious firmament.
- 7 Indra the singers with high praise, Indra reciters  
with their lauds,  
Indra the choirs have glorified.

Taken from R. V. I. 6. 5—10; 7. 1—10; 8. 1—4.

1 *The Tempest-Gods*: the Maruts, the constant companions and helpers of Indra. *The kine*: streams of water and the beams of light which follow their effusion. *The cave*: the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

3 *Thyself*: the host of Maruts. According to Benfey, the Sun.

4 *The sacrificer cries aloud*: this is the interpretation given by Prof. Max Müller, but it is conjectural and not altogether satisfactory. Benfey translates: 'Mightily shines the sacrifice'; and Ludwig: 'The warrior sings triumphantly.'

5 *Wanderer*: *parijman*; moving around; here applied to Indra identified with the Sun.

7 *Stanzas 7—19* are repeated from A. V. XX. 38. 4—6.

- 8 Indra hath ever close to him his two bay steeds and  
word-yoked car,  
Indra the golden, Thunder-armed.
- 9 Indra hath raised the Sun on high in heaven, that  
he may see afar :  
He burst the mountain for the kine.
- 10 Help us, O Indra, in the frays, yea, frays where  
thousand spoils are gained,  
With awful aids, O awful One.
- 11 In mighty battle we invoke, Indra, Indra in lesser  
fight,  
The Friend who bends his bolt at fiends.
- 12 Unclose, our manly Hero, thou for ever bounteous,  
yonder cloud,  
For us, thou irresistible.
- 13 Still higher, at each strain of mine, thunder-armed  
Indra's praises rise :  
I find no laud worthy of him.
- 14 Even as the bull drives on the herds, he drives the  
people with his might,  
The ruler irresistible :
- 15 Indra who rules with single sway men, riches, and  
the fivefold race.  
Of those who dwell upon the earth.
- 16 For your sake from each side we call Indra away  
from other men :  
Ours, and none others', may he be.
- 17 Indra, bring wealth that gives delight, the victor's  
ever-conquering wealth,  
Most excellent, to be our aid ;

15 *The fivefold race, etc.* : Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Aryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvāṣas, Yadus, Anus, Druhyus, and Pārus. Śāyana's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nishādas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.



- 18 By means of which we may repel our foes in battle  
hand to hand,  
By thee assisted with the car.
- 19 Aided by thee, the Thunder-armed, Indra, may we  
lift up the bolt,  
And conquer all our foes in fight.
- 20 With thee, O Indra, for ally, with missile-darting  
heroes may  
We conquer our embattled foes.

## HYMN LXXI.

- MIGHTY is Indra, yea, supreme ; greatness be his, the  
Thunderer !  
Wide as the heaven extends his power ;
- 2 Which aideth those to win them sons who come as  
heroes to the fight,  
Or singers loving holy thoughts.
- 3 His belly drinking deepest draughts of Soma like an  
ocean swells,  
Like wide streams from the cope of heaven.
- 7 Come, Indra, and delight thee with the juice at all  
the Soma feasts,  
Protector, mighty in thy strength.
- 8 To Indra pour ye forth the juice, the active gladden-  
ing juice to him  
The gladdening omnific God.

18 *With the car: dravāṭh*, literally, with a horse, is explained by Śāyana to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *dravāṭh* here stands for *rathena*, with a car or chariot.

19 *May we lift up the bolt*: the thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

The hymn is a continuation of the preceding hymn, stanzas 1—6 (of which 4—6 are repeated from A. V. XX. 60. 4—6) being taken from R. V. I. 8. 4—10, and stanzas 7—16 from R. V. I. 9.

- 9 O Lord of all men, fair of cheek, rejoice thee in the  
gladdening lauds,  
Present at these drink-offerings.
- 10 Songs have outpoured themselves to thee, Indra, the  
strong, the guardian Lord,  
And raised themselves unsatisfied.
- 11 Send to us bounty manifold, O Indra, worthy of our  
wish,  
For power supreme is only thine.
- 12 O Indra, stimulate thereto us emulously fain for  
wealth,  
And glorious, O most splendid One.
- 13 Give, Indra, wide and lofty fame, wealthy in cattle  
and in strength,  
Lasting our life-time, failing not.
- 14 Grant us high fame, O Indra, grant riches bestowing  
thousands, those  
Fair fruits of earth borne home in wains.
- 15 Praising with songs the praise-worthy who cometh  
to our aid, we call  
Indra, the Treasure-Lord of wealth.
- 16 To lofty Indra, dweller by each libation, the pious man  
Sings forth aloud a strengthening hymn.

## HYMN LXXII.

In all libations men with hero spirit urge thee, Uni-  
versal, One, each seeking several light, each fain  
to win the light apart.

10 *Unsatisfied: dīśēdāḥ*; that is, ever renewed, and unsatisfied with their attempts to praise him as he should be praised. Ludwig observes that the Śāmaveda has preserved the correct reading *ajāśēdāḥ*, 'with one accord.'

14 *Borne home in wains*: 'meaning, Śāyana says, those articles of food which are conveyed in cars, carts, or waggons, from the site of their production; as rice, barley, and other kinds of grain.'—Wilson.

Taken from R. V. I. 131. 2, 3, 6. The hymn is ascribed to Paru chohhepa: see A. V. XX. 67. 1, note.



- Thee, furthering like a ship, will we set to the chariot pole of strength,  
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.
- 2 Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouring gifts, Indra, seeking thee.  
When two men seeking spoil or heaven thou bringest face to face in war,  
Thou showest, Indra, then the bolt thy constant friend, the bull that ever waits on thee.
- 3 Also this morn may he be well inclined to us, mark at our call our offerings and our song of praise, our call that we may win the light.  
As thou, O Indra Thunder-armed, wilt, as the Strong One, slay the foe,  
Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.

## HYMN LXXIII.

- ALL these libations are for thee, O Hero: to thee I offer these my prayers that strengthen.  
Ever, in every place, must men invoke thee.
- 2 Never do men attain, O Wonder-worker, thy greatness, Mighty One who must be lauded,  
Nor, Indra, thine heroic power and bounty.
- 3 Bring to the Wise, the Great who waxeth mighty your offerings and make ready your devotion:  
To many clans he goeth, man's Controller.
- 4 When, with the Princes, Maghavan, famed of old, comes nigh the thunderbolt of gold, and the Controller's car

2 *Couples*: sacrificers, and their wives who are associated with them in the performance of divine worship. *The bull*: the fiercely rushing thunderbolt.

The hymn is taken from R. V. VIII. 22. 7, 8; 31. 10; X. 23. 3—5.

4 *With the Princes*: accompanied by the Maruts, who are called princes, Sâris, or wealthy institutors of sacrifice in the same way as Indra

- Which his two tawny coursers draw, then Indra is the Sovran Lord of power whose fame spreads far and wide.
- 5 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard. When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as the wind disturbs the wood.
- 6 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger; Who with his voice slew many thousand wicked ones who spake in varied manner with contemptuous cries.

## HYMN LXXIV.

- O SOMA-DRINKER, ever true, utterly hopeless though we be,  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
- 2 O Lord of strength, whose jaws are strong, great deeds are thine, the powerful:  
Do thou, O Indra, give us hope of beauteous horses and of kine,  
In thousands, O most wealthy One.
- 3 Lull thou asleep, to wake no more, the pair who on each other look:

is the Bounteous Lord, the Maghavan *par excellence*, and the type of human sacrificers.

5 *Drops of moisture*: meaning perhaps, as Ludwig suggests, the rain which he pours upon the lightning which may be regarded as his beard. *The pleasant place*: the sacrificial enclosure. *The worshipper*: according to Sâyana, his own body. There is no word in the text here to express the object of the verb.

Taken from R. V. I. 29.

3 *The pair who on each other look*: or, who show alternately. 'The text is very elliptical and obscure. It is literally: Put to sleep the two reciprocally looking: let them sleep not being awakened. The scholiast calls them the two female messengers of Yama.'—Wilson. 'Die beiden abwechselnd schauenden [des Yama botinnen].—Ludwig in R. V. II. 31. 5, the same epithet is applied to Night and Morning.





- Do thou, O Indra, give us hope of beauteous horses  
and of kine,  
In thousands, O most wealthy One.
- 4 Hero, let hostile spirits sleep, and every gentler  
Genius wake :  
Do thou, O Indra, give us hope of beauteous horses  
and of kine,  
In thousands, O most wealthy One.
- 5 Destroy this ass, O Indra, who in tones discordant  
brays to thee :  
Do thou, O Indra, give us hope of beauteous horses  
and of kine,  
In thousands, O most wealthy One.
- 6 Far distant on the forest fall the tempest in a circl-  
ing course :  
Do thou, O Indra, give us hope of beauteous horses  
and of kine,  
In thousands, O most wealthy One.
- 7 Slay each reviler and destroy him who in secret  
injuries us :  
Do thou, O Indra, give us hope of beauteous horses  
and of kine,  
In thousands, O most wealthy One.

## HYMN LXXV.

COURTES desirous of thine aid are storming thee, pour-  
ing their presents forth to win a stall of kine, pour-  
ing gifts, Indra, seeking thee.

5 *This ass*: our adversary, says the scholiast. 'Therefore is he called an ass, as braying, or uttering harsh sounds intolerable to hear.'

6 *On the forest*: may the cyclone or tempest expend its fury on the wood, and not come near us. The word *kusṣṛiṇḍāt*, the instrumental case of which I have rendered in accordance with Śāyana, means elsewhere a certain kind of animal, a lizard according to Śāyana. The meaning then might be: 'may the wind fall on the forest with the *kusṣṛiṇḍāt*,' whatever that may be.

Taken from R. V. I. 131. 3—5. The hymn is ascribed to Paruch-  
chhepa: see A. V. XX. 67. 1, note.

1 This stanza is repeated from hymn 72. 2 of this Book.

- When two men seeking spoil or heaven thou bringest  
face to face in war,  
Thou showest, Indra, then the bolt, thy constant  
friend, the bull that ever waits on thee.
- 2 This thine heroic power full well the people knew,  
whom with thou brakest down, Indra, autumnal  
forts, brakest them down with conquering might.  
Thou hast chastised, O Indra, Lord of strength, the  
man who worships not,  
And made thine own this great earth and these water-  
floods, with joyous heart these water-floods.
- 3 And they have bruited far this hero might, when thou,  
O Strong One, in thy joy holpest thy suppliants  
who sought to win thee for their Friend.  
Their battle-ory thou madest sound victorious in the  
shocks of war.  
One stream after another have they gained from thee,  
eager for glory have they gained.

## HYMN LXXVI.

- As sits the young bird on the tree rejoicing, ye,  
swift pair, have been roused by clear laudation,  
Whose Hotar-priest through many days is Indra,  
earth's guardian, friend of men, the best of heroes.
- 2 May we, when this Dawn and the next dance hither,  
be thy best servants, most heroic Hero !

2 *The people*: *pārdrah*; or, the Pārus, one of the Five Āryan Tribes. *Autumnal forts*: probably, strongholds on high ground, occupied as places of refuge by the non-Āryan inhabitants of the country during the heavy rains.

Taken from R. V. X. 29.

1 The meaning of the stanza is obscure, and the text of the first half line is unintelligible. I follow the reading which Śāyana gives in his Commentary, *adyo* instead of *ed yō*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson. *Swift pair*: *Agvina*.

2 *Dances hither*: or, come dancing. Cp. Milton's 'Now the bright morning star, day's harbinger, Comes dancing from the east.' *Triple splendour*: perhaps with reference to Agni, Vāyu, and Sūrya.—Ludwig. *Hundred chiefs*: as Professor Grassmann suggests, the Maruts may be intended, 'hundred' being used indefinitely. *Kutas*: Indra's favourite companion.



- Let the victorious car with triple splendour bring  
hitherward the hundred chiefs with Kutsa.
- 3 What was the gladdening draught that pleased thee,  
Indra? Speed to our doors, our songs, for thou  
art mighty.
- Why comest thou to me, what gift attracts thee?  
Fain would I bring thee food most meet to offer.
- 4 Indra, what fame hath one like thee mid heroes?  
With what plan wilt thou act? Why hast thou  
sought us?
- As a true friend, Wide-Strider! to sustain us, since  
food absorbs the thought of each among us.
- 5 Speed happily those, as Sūrya ends his journey, who  
meet his wish as bridegrooms meet their spouses;  
Men who support, O Indra strong by nature, with  
food the many songs that tell thy praises.
- 6 Thine are two measures, Indra, wide, well-meted,  
heaven for thy majesty, earth for thy wisdom.  
Here for thy choice are Somas mixed with butter:  
may the sweet meath be pleasant for thy drinking.
- 7 They have poured out a bowl to him, to Indra, full  
of sweet juice, for faithful is his bounty.  
O'er earth's expanse hath he grown great by wisdom,  
the friend of man, and by heroic exploits.
- 8 Indra hath conquered in his wars, the mighty: men  
strive in multitudes to win his friendship.  
Ascend thy chariot as it were in battle, which thou  
shalt drive to us with gracious favour.

4 Indra is reminded that the protection of his worshippers is his special glory. *Wide-Strider!*: 'widely renowned,' according to Śāyana. *Food*: the hymn appears to have been 'seen' or revealed in a time of dearth or famine.—Ludwig.

5 *Meet his wish*: satisfy him, Indra's, longing for Soma libations.

6 *Thine are two measures*: thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth; or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the R̥gveda*, p. 18.

## HYMN LXXVII.

- IMPETUOUS, true, let Maghavan come hither, and let  
his tawny coursers speed to reach us.
- For him have we pressed juice exceeding potent:  
here, praised with song, let him effect his visit.
- 2 Unyoke, as at thy journey's end, O Hero, to gladden  
thee to-day at this libation.
- Like Uṣanā, the priest a laud shall utter, a hymn  
to thee, the Lord Divine, who markest.
- 3 When the Bull quaffing praises our libation, as a  
sage paying holy rites in secret,  
Seven singers here from heaven hath he begotten, who  
e'en by day have wrought their works while singing.
- 4 When heaven's fair light by hymns was made ap-  
parent, (they made great splendour shine at break  
of morning),  
He with his succour, best of heroes, scattered the  
blinding darkness so that men saw clearly.
- 5 Indra, impetuous One, hath waxed immensely: he  
with his vastness hath filled earth and heaven.  
E'en beyond this his majesty extendeth who hath  
exceeded all the worlds in greatness,
- 6 Śakra who knoweth well all human actions hath with  
his eager friends let loose the waters.  
They with their songs cleft e'en the mountain open,  
and willingly disclosed the stall of cattle.

Taken from R. V. IV. 16. 1—8.

1 *Impetuous*: according to Śāyana, ṛjśat, the word in the text, means acceptor, or drinker, of the spiritless Soma, of the Soma when its essence or strength has passed away. Professor Ludwig follows Śāyana.

2 *Like Uṣanā*: the Rishi Uṣanā, or Uṣanā, called also Kāvya or Kavi's son, appears in the Veda as the especial friend of Indra.

3 *The Bull*: the mighty Indra. *Seven singers*: the meaning of this line is not clear. Professor Wilson, following Śāyana, translates: 'and this generates the seven efficient (rays) from heaven, which, being glorified, have made (manifest) the objects of (human) perception.'

4 *Scattered, etc.*: or, 'fashioned blind turbid darkness so that men saw clearly.'

6 *His eager friends*: the Maruts.



- 7 He smote away the flood's obstruc<sup>t</sup>er Vritra: Earth  
conscious lent her aid to speed thy thunder.  
Thou sentest forth the waters of the ocean as Lord  
through power and might, O daring Hero.
- 8 When, Much-invoked! the waters' rock thou cleftest,  
Saramā showed herself and went before thee.  
Hymned by Angirasas, bursting the cowstalls, thou  
foundest ample strength for us as leader.

## HYMN LXXVIII.

- SING this, what time the juice is pressed, to him, your  
Hero much-invoked,  
To please him as a mighty Bull.
- 2 He, excellent, withholdeth not his gift of power and  
wealth in kine  
When he hath listened to our songs.
- 3 May he with might disclose for us the cows' stall,  
whosoever it be,  
To which the Dasyu-slayer goes.

## HYMN LXXIX.

- O INDRA, give us wisdom as a sire gives wisdom to  
his sons.  
Guide us, O Much-invoked, on this our foray: may  
we, living, still enjoy the light.

8 *Saramā*: the bound of Indra, who tracked the stolen cows. Cf.  
R. V. I. 62. 3; 72. 8. *Saramā* appears to be the Dawn or the morning  
breese which guided Indra on his way.

Taken from R. V. VI. 45. 22—24.

3 *Whosoever it be*: the meaning of *kvītasya* here is somewhat  
uncertain. Śāyana explains it as, of Kuvitas, a certain person who  
does much harm. The meaning appears to be, may Indra open for us  
the cow-stall and give us the cattle of any Dasyu whom he, that is,  
we under his guidance, may attack.

Taken from R. V. VII. 32. 26, 27.

1 *Foray*: apparently some cattle-lifting expedition. The original  
hymn is a prayer, with sacrifice, for success in a coming fray.

- 2 Grant that no mighty foes, unknown, malevolent,  
unhallowed, tread us to the ground.  
With thine assistance, Hero! may we pass through  
all the waters that are rushing down.

## HYMN LXXX.

- BRING us, O Indra, name and fame, enriching, mighti-  
est, excellent,  
Wherewith, O wondrous God, fair-cheeked and thun-  
der-armed, thou hast filled full this earth and  
heaven.

- 2 We call on thee, O King, mighty among the Gods,  
ruler of men, to succour us.  
All that is weak in us, excellent God, make firm:  
make our foes easy to subdue.

## HYMN LXXXI.

- O INDRA, if a hundred heavens and if a hundred  
earths were thine—  
No, not a hundred suns could match thee at thy  
birth, not both the worlds, O Thunderer.

- 2 Thou, Hero, hast performed thy hero deeds with  
might, yea, all with strength, O Strongest One.  
Maghavan, help us to a stable full of kine, O Thun-  
derer, with wondrous aids.

## HYMN LXXXII.

- If I, O Indra, were the lord of riches ample as thine  
own,  
I should support the singer, God who scatterest  
wealth! and not abandon him to woe.
- 2 Each day would I enrich the man who sang my  
praise, in whatsoever place he were.  
No kinship is there better, Maghavan, than thine:  
a father even is no more.

Taken from R. V. VI. 46. 5, 6.

Taken from R. V. VIII. 59 (70). 5, 6.

Taken from R. V. VII. 32. 18, 19.



## LXXXIII.

O INDRA, grant a happy home, a triple refuge, triply strong.

Bestow a dwelling-place on the rich lords and me, and keep thy dart afar from these.

2 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,—

From these, O Indra, Bounteous Lord who lovest song, be closest guardian of our lives.

## HYMN LXXXIV.

O INDRA marvellously bright, come, these libations long for thee,

Thus by fine fingers purified.

2 Urged by the holy singer, sped by song, come, Indra, to the prayers

Of the libation-pouring priest.

3 Approach, O Indra, hasting thee, Lord of Bay Horses, to the prayers :

Take pleasure in the juice we pour.

## HYMN LXXXV.

GLORIFY naught besides, O friends; so shall no sorrow trouble you.

Praise only mighty Indra when the juice is shed, and say your lauds repeatedly :

2 Even him, eternal, like a bull who rushes down, men's conqueror, bounteous like a cow ;

Him who is cause of both, of enmity and peace, to both sides most munificent.

Taken from R. V. VI. 46. 2, 10.

1 *Rich lords* : the nobles who institute sacrifice and liberally reward the priests.

Taken from R. V. I. 3. 4. 6.

1 *Thus* : or, still, meaning continuously.

Taken from R. V. VIII. 1. 1—4.

2 *Bounteous like a cow* : the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedic Studies*, I, 103. *To both sides* : to the singers and the institutors of sacrifice.

3 Although these men in sundry ways invoke thee to obtain thine aid,

Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.

4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.

Come hither, bring us strength in many a varied form most near that it may succour us.

## HYMN LXXXVI.

THOSE who are yoked by prayer with prayer I harness, the two fleet friendly Bays who joy together.

Mounting thy firm and easy car, O Indra, wise and all-knowing come thou to the Soma.

## HYMN LXXXVII.

PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.

No wild bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma.

2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime.

O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.

3 Thou, newly-born, for strength didst drink the Soma; thy mother told thee of thy future greatness.

O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.

4 When thou hast urged the arrogant to combat, proud in their strength of arm, we will subdue them.

Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.

Taken from R. V. III. 35. 4.

Taken from R. V. VII. 98.

3 *Thy mother* : Aditi, who says (R. V. 18. 4):—'No peer hath he among those born already, nor among those who shall be born hereafter.'





- 5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.  
When he had conquered godless wiles and magic, Soma became his own entire possession.
- 6 Thine is this world of flocks and herds around thee, which with the eye of Sūrya thou beholdest.  
Thou, Indra, art alone the Lord of cattle: may we enjoy the treasure which thou givest.
- 7 Ye twain are Lords of wealth in earth and heaven, thou, O Brihaspati, and thou, O Indra.  
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

## HYMN LXXXVIII.

HIM who with might hath propped earth's ends, who sitteth in threefold seat, Brihaspati, with thunder, Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.

- 2 Wild in their course, in well-marked wise rejoicing were they, Brihaspati, who pressed around us.  
Preserve, Brihaspati, the stall uninjured, this company's raining, ever-moving birth-place.
- 3 Brihaspati, from thy remotest distance have they sat down who love the law eternal.

Taken from R. V. IV. 50. 1—6. The hymn is addressed to Brihaspati, Lord of Prayer.

1 *In threefold seat*: heaven, mid-air, and earth. *Set before them*: for adoration; or given them the foremost place in sacrifice.

2 *They...who pressed around us*: apparently the Maruts. *The stall*: 'the boundless stall' of R. V. III. 1. 14, the aerial home of the Maruts. *This company's*: the text has only *asya*, of this. I follow Prof. Ludwig's interpretation of this very difficult stanza and supply *ganasya*, troop or company, i. e. of the Maruts. According to Sāyana, Brihaspati is asked to protect the worshipper or institutor of the sacrifice.

3 *Have they sat down*: probably the Maruts are intended, and not, as Sāyana says, the horses of Brihaspati. *Wells springing from the mountains*: reservoirs of Soma juice pressed out by the stones, have been prepared: the word *śdri* signifying both mountain and stone.

- For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
- 4 Brihaspati, when first he had his being from mighty splendour in supremest heaven,  
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.
- 5 With the loud-shouting band who sang his praises, with thunder, he destroyed malignant Vala.  
Brihaspati thundering drove forth the cattle, the lowing cows who make oblations ready.
- 6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.  
Brihaspati, may we be lords of riches, with noble progeny and store of heroes.

## HYMN LXXXIX.

EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.

- Quell with your voice the wicked's voice, O sages.  
Singer, make Indra rest beside the Soma.
- 2 Draw thy Friend to thee like a cow at milking: O singer, wake up Indra as a lover.  
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.
- 3 Why, Maghavan, do they call thee bounteous Giver? Quicken me: thou, I hear, art he who quickens.  
Sakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.

4 *Sevenfold mouth*: Brihaspati being identified with Agni who has seven tongues of flame.

5 *The loud-shouting band*: the Angirases who accompanied Brihaspati.

6 *The Steer*: or Chief.

Taken from R. V. X. 42.

1 *The wicked's voice*: 'the praises of your adversaries.'—Wilson.  
*Sages*: wise priests.



- 4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.  
Him who brings gifts the Hero makes his comrade :  
with him who pours no juice he seeks not friendship.
- 5 Whoso with plenteous juice for him expresses strong Somas as much quickly-coming treasure,  
For him he overthrows in early morning his swift well-weaponed foes and slays the tyrant.
- 6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes—  
Before him even afar the foe must tremble : low before him must bow all human glories.
- 7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.  
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.
- 8 Indra the swallower of strong libations with their thick residue, the potent Somas,  
He, Maghavan, will not restrict his bounty : he brings much wealth unto the Soma-presser.
- 9 Yea, by superior play he wins advantage when he, a gambler, piles his gains in season.  
Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his money.
- 10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.  
May we allied, as first in rank, with princes, obtain possessions by our own exertion.
- 11 Brihaspati protect us from the rearward, and from above and from below, from sinners.  
May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

4 *The Hero* : Indra.

5 *As much quickly-coming treasure* : representing the wealth which the offering of the libations is expected to produce.

9 *When he, a gambler* : cf. 'As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun' (R. V. X. 43. 5).

10 *With princes* : with men eminent for their wealth : *śajadārdha-śāntatparāṇi*. —Sâyana.

## HYMN XC.

- SERVED with oblations, first-born, mountain-render,  
Angiras' Son, Brihaspati the holy,  
With twice-firm path, dwelling in light, our Father,  
roars loudly, as a bull, to earth and heaven.
- 2 Brihaspati who made for such a people wide room  
and verge when Gods were invoked—  
Slaying his foes he breaketh down their castles,  
quelling his enemies and those who hate him.
- 3 Brihaspati in war hath won rich treasures, hath won,  
this God, the great stalls filled with cattle.  
Striving to win waters and light, resistless, Brihas-  
pati with lightning smites the foeman.

## HYMN XCI.

- THIS holy hymn sublime and seven-headed, sprung  
from eternal Law, our sire discovered.  
Ayâsya, friend of all men, hath engendered the fourth  
hymn as he sang his laud to Indra.
- 2 Thinking aright, praising eternal Order, the sons of  
Dyaus the Asura, those heroes,  
Angirases, holding the rank of sages, first honoured  
sacrifice's holy statute.

Taken from R. V. VI. 73. The hymn is addressed to Brihaspati.

1 *Mountain-render* : cf. 'Brihaspati cleft the mountain' (R. V. I. 62. 3), that is, the thick cloud which imprisoned the rays of light.

2 *Such a people* : so good a people. *When the Gods were invoked* : in battle.

3 *With lightning* : or, with sunlight : 'with sacred prayers.'—Wilson.

Taken from R. V. X. 67. The hymn is addressed to Brihaspati.

1 *Seven-headed* : having seven divisions. Accompanied by the seven troops of the Maruts, or having seven metres, according to Sâyana. *Sprung from* : that is, made in accordance with. *Our sire* : Angiras, the ancestor of Ayâsya to whom the hymn was revealed ; or, perhaps, Ayâsya himself, as Ludwig explains. *The fourth* : or, perhaps, the strong, victorious.



- 3 Girt by his friends who cried with swanlike voices,  
bursting the stony barriers of the prison,  
Brihaspati spake in thunder to the cattle, and uttered  
praise and song when he had found them.
- 4 Apart from one, away from two above him, he drave  
the kine that stood in bonds of falsehood.  
Brihaspati, seeking light amid the darkness, drave  
forth the bright cows: three he made apparent.
- 5 When he had cleft the lairs and western castle, he  
cut off three from him who held the waters.  
Brihaspati discovered, while he thundered like Dyaus,  
the dawn, the sun, the cow, the lightning.
- 6 As with a hand, so with his roaring Indra cleft  
Vala through, the guardian of the cattle.  
Seeking the milk-draught with sweat-shining com-  
rades he stole the Papi's kine and left him weeping.
- 7 He with bright faithful friends, winners of booty,  
hath rent the milker of the cows asunder.  
Brihaspati with wild boars strong and mighty sweat-  
ing with heat hath gained a rich possession.
- 8 They, longing for the kine, with faithful spirit incited  
with their hymns the Lord of cattle.

3 *The cattle*: the lost cows of the Angirases, representing the rays of light which had been stolen and hidden by the Papis or demons of darkness.

4 *Apart from one, away from two*: the meaning is uncertain; perhaps, as Ludwig suggests, at a distance from the earth, and beneath heaven and the firmament. *Falsehood*: the wickedness of the malevolent Papis. *Three*: heaven, firmament, and earth.

5 *Western castle*: this is obscure. Prof. Ludwig suggests that *ap-ekim* may mean 'hostile' or 'detested.' *Three*: heaven, firmament and earth, as in stanza 4. *Him who held the waters*: the demon Vala, who kept the rain, as well as the cows or rays of light, imprisoned. *The cow*: the sunlight.

6 *Comrades*: his faithful friends the Maruts. *Wild boars*: the strong fierce Maruts; according to Sâyana, 'bearers of excellent water.'

7 *The Lord of cattle*: Brihaspati who had freed the cows from their tyrant.

- Brihaspati freed the radiant cows with comrades  
self-yoked, averting shame from one another.
- 9 In our assembly with auspicious praises exalting him  
who roareth like a lion,  
May we in every fight where heroes conquer rejoice  
in strong Brihaspati the victor.
- 10 When he had won him strength of every nature and  
gone to heaven and its most lofty mansions,  
Men praised Brihaspati the mighty, bringing the  
light within their mouths from sundry places.
- 11 Fulfil the prayer that begs for vital vigour: aid in  
your wonted manner e'en the humble.  
Let all our foes be turned and driven backward.  
Hear this, O Heaven and Earth, ye all-producers.
- 12 Indra with mighty strength hath cleft asunder the  
head of Arbuda the watery monster,  
Slain Ahi, and set free the Seven Rivers. O Heaven  
and Earth, with all the Gods, protect us.

## HYMN XCII.

- PRaise, even as he is known, with song Indra the  
guardian of the kine,  
The Son of Truth, Lord of the brave.
- 2 Hither his bay steeds have been sent, red steeds are  
on the sacred grass  
Where we in concert sing our songs.
- 3 For Indra thunder-armed the kine have yielded  
mingled milk and meath,  
What time he found them in the vault.

10 *The light*: that is, the hymns of praise which will bring them the light of help. The stanza is obscure.

12 *The watery monster*: the fiend who dominated the sea of air. *Ahi*: or the dragon: Vritra or his brother.

The hymn is taken from R. V. VIII. 58 (M. Müller, 69). 4—18, and 59 (M. Müller, 70). 1—6. Stanzas 20, 21 are repeated from A. V. XX. 81.

3 *In the vault*: 'in the cavity of the Soma-vessel.'—von Roth; 'on the horizon.'—Ludwig; 'near at hand.'—Sâyana.



- 4 When I and Indra mount on high up to the bright  
One's place and home,  
We, having drunk of meath, will reach his seat whose  
Friends are three-times-seven.
- 5 Sing, sing ye forth your songs of praise, ye Priya-  
medhas, sing your songs :  
Yea, let young children sing their lauds : as a strong  
castle praise ye him.
- 6 Now loudly let the viol sound, the lute send out its  
voice with might,  
Shrill be the music of the string. To Indra is the  
hymn upraised.
- 7 When hither speed the dappled cows, unflinching,  
easy to be milked,  
Seize quickly, as it bursts away, the Soma juice for  
Indra's drink.
- 8 Indra hath drunk, Agni hath drunk : all Deities  
have drunk their fill.  
Here Varuna shall have his home, to whom the floods  
have sung aloud as mother-kine unto their calves.
- 9 Thou, Varuna, to whom belong the Seven Streams,  
art a glorious God.  
The waters flow into thy throat as 'twere a pipe with  
ample mouth.
- 10 He who hath made the fleet steeds spring, well-  
harnessed, to the worshipper,  
He, the swift guide, is that fair form that loosed the  
horses near at hand.

4 *The bright One's place* : the station of the Sun. *Whose friends are three-times-seven* : Indra, the friend of the Maruts whose number is said to be seven or varying multiples of seven. See A. V. I. 1. 1, note. I follow Ludwig in making one compound word of the *trīṣaśatāśiṣṭya* of the text. Śāyana's explanation is different : 'let us be united in the twenty-first sphere of the (universal) friend.' See note in Wilson's Translation.

9 Varuna's throat, or palate, is said to mean the sea into which the seven rivers flow.

- 11 Indra, the very mighty, holds his enemies in utter  
scorn.  
He, far away, and yet a child, cleft the cloud smitten  
by his voice.
- 12 He, yet a boy exceeding small, mounted his newly-  
fashioned car.  
He for his Mother and his Sire cooked the wild  
mighty buffalo.
- 13 Lord of the Home, with beauteous cheeks, ascend  
thy chariot wrought of gold.  
We will attend the heavenly One, the thousand-  
footed, red of hue, matchless, who blesses where  
he goes.
- 14 With reverence they come hitherward to him as to  
a sovran lord,  
That they may bring him near for this man's good  
success, to prosper and bestow his gifts.
- 15 The Priyamedhas have observed the offering of the  
men of old,  
Of ancient custom, while they strewed the sacred  
grass and spread their sacrificial food.
- 16 He who as sovran Lord of men moves with his cha-  
riots unrestrained,  
The Vritra-slayer, queller of all fighting hosts, pre-  
eminent, is praised in song.
- 17 Honour that Indra, Puruṣanman! for his aid, in  
whose sustaining hand of old  
The splendid bolt of thunder was deposited, as the  
great Sun was set in heaven.

12 *His Mother and his Sire* : Heaven and Earth. *The buffalo* is the dark rain-cloud which Indra pierces with his lightning ; or perhaps the demon Vāśa is intended.

13 *The heavenly One* : the sun which is Indra's chariot. *Thousand-footed* : bright with countless rays of light.

14 *This man's* : who institutes the sacrifices.

17 *Puruṣanman* : a Rishi of the family of Angiras, the seer of the hymn.





- 18 No one by deed attains to him who works and strengthens evermore:  
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might;
- 19 The potent Conqueror, invincible in war, him at whose birth the mighty ones,  
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.
- 20 O Indra, if a hundred heavens and if a hundred earths were thine—  
No, not a thousand suns could match thee at thy birth, not both the worlds, O Thunderer.
- 21 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.  
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.

## HYMN XCIII.

- MAY our hymns give thee great delight. Display thy bounty, Thunderer.  
Drive off the enemies of prayer.
- 2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou:  
There is not one to equal thee.
- 3 Thou art the Lord of Soma pressed, Soma unpressed is also thine.  
Thou art the Sovran of the folk.
- 4 Swaying about, the active Ones came nigh to Indra at his birth,  
And shared his great heroic might.

Taken from R. V. VIII. 53. 1—3; X. 153.

3 *Unpressed*: in its natural state in the stalks of the plant; or, as Ludwig suggests, the celestial Soma which Indra drinks in heaven may be intended.

4 The hymn from which stanzas 4—8 are taken is ascribed to Indra's Mothers, the sisters of the Gods. *The active Ones*: the Water-Goddesses may be meant.

- 5 Based upon strength and victory and power, O Indra is thy birth.  
Thou, Mighty One, art strong indeed.
- 6 Thou art the Vritra-slayer, thou, Indra, hast spread the firmament:  
Thou hast with might upheld the heavens.
- 7 Thou, Indra, bearest in thine arms the lightning that accords with thee,  
Whetting thy thunderbolt with might.
- 8 Thou, Indra, art preëminent over all creatures in thy strength:  
Thou hast pervaded every place.

## HYMN XCIV.

- MAY Sovran Indra come to the carousal, he who by holy Law is strong and active,  
The overcomer of all conquering forces with his great bull-like power that bath no limit.
- 2 Firm-seated is thy car, thy steeds are docile: thy hand, O King, holds, firmly grasped, the thunder.  
On thy fair path, O Lord of men come quickly: we will increase thy power when thou hast drunken.
- 3 Let strong and mighty steeds who bear this mighty Indra, the Lord of men, whose arm wields thunder, Bring unto us, as sharers of our banquet, the Bull of conquering might, of real vigour.
- 4 So like a bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat.

5 *Thou, Mighty One*: or, O Bull, thou art a Bull indeed.

7 *Lightning*: or, praise-song, hymn. Sâyana explains *arkām* here by *stutyaṃ*: thy laudable or adorable thunderbolt.

The hymn is taken from R. V. X. 44.

4 *The Lord*: Soma. *The trough*: the wooden vessel which receives the filtered Soma juice. *Collect them in thyself*: 'take us into thyself.'—Wilson. *Of the wise*: *kṣiprānām* is thus explained by the Commentators, but the meaning seems doubtful. Prof. Ludwig thinks that 'the master of the oars,' that is, the steersman, is intended. Prof. Grassmann translates *kṣiprānām* by 'Flutgebieter,' Controllers of the Floods, meaning, perhaps, the demons who withhold the waters of heaven.



Prepare thine energies, collect them in thyself : be for our profit as the Master of the wise.

- 5 May precious treasures come to us,—so will I pray.  
Come to the votary's gift offered with beauteous laud.

Thou art the Lord, as such sit on this holy grass : thy vessels are inviolate as Law commands.

- 6 Far went our earliest invocations of the Gods, and won us glories that can never be surpassed.

They who could not ascend the ship of sacrifice sink down in desolation, trembling with alarm.

- 7 So be the others, evil-hearted, far away, whose horses difficult to harness have been yoked.

Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.

- 8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.

He stays apart the two confronting bowls ; he sings lauds in the potent Soma's joy when he hath drunk.

- 9 I bear this deftly-fashioned goad of thine wherewith thou, Maghavan, shalt break the strikers with the hoof.

At the libation mayst thou be well satisfied. Partake the juice, partake the banquet, Bounteous Lord.

6 *In desolation* : *trudh* = *trudh*—Ludwig. *Trembling in alarm* : doers of ill deeds, according to Yaska's interpretation of *kīpayah*.

7 *Whose horses difficult to harness have been yoked* : whose ill-managed attempts to perform acceptable sacrifice have begun and failed. *In advance* : before death, according to Sāyana.

8 *He* : Indra. *As they shook* : cf. 'He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains' (R. V. II. 12. 2). *Two confronting bowls* : heaven and earth, hemispherical in appearance and seeming to meet at the horizon.

9 *Goad* : the hymn of praise which urges Indra to action. *The strikers with the hoof* : a class of Yātudhānas or demons : cf. 'the hoof-armed demon' (R. V. X. 87. 12).

- 10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.

May we allied, as first in rank, with princes, obtain possessions by our own exertions.

- 11 Brihaspati protect us from the rearward, and from above, and from below, from sinners !

May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

#### HYMN XCV.

From the three jars the Great and Strong hath drunk drink blent with meal. With Vishnu hath he quaffed the flowing Soma juice, all that he would.

That hath so heightened him the Great, the Vast, to do his mighty work.

So may the God attend the God, true Indu Indra who is true.

- 2 Sing strength to Indra that shall set his chariot in the foremost place.

Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.

- 3 Thou didst destroy the Dragon : thou sentest the rivers down to earth.

Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of feeble enemies.

10 This and the following stanza are repeated from A. V. XX. 17. 10, 11, and 89. 10, 11.

Taken from R. V. II. 22. 1 ; X. 133. 1—3.

1 *From the three jars* : Soma-vessels. According to Sāyana, 'At the Trikadrukas,' the first three days of the religious ceremony called Abhiplava. *The God* : Indu, the deified Soma.

2 *In the foremost place* : in the van of our army, to lead us against the enemy. The original hymn, ascribed to Sudās (see R. V. VII. 18, 19) is a prayer for victory in battle.



- 4 Destroyed be all malignities and all our enemy's designs.  
 Thy bolt thou castest at the foe, O Indra, who would smite us dead : thy liberal bounty gives us wealth.  
 Let the weak bowstrings break upon the bows of feeble enemies.

## HYMN XCVI.

- TASTE this strong draught that gives thee vital vigour :  
 with all thy chariot here unyoke thy coursers.  
 Let not those other sacrificers stay thee, Indra ;  
 these juices shed for thee are ready.
- 2 Thine is the juice effused, thine are the juices yet to be pressed : our resonant songs invite thee.  
 O Indra, pleased to-day with this libation, come, thou who knowest all, and drink the Soma.
- 3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,—  
 Never doth Indra give away his cattle : for him he makes the lovely Soma famous.
- 4 He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.  
 Maghavan in his bended arm supports him : he slays, unasked, the men who hate devotion.
- 5 We call on thee to come to us, desirous of booty, and of cattle, and of horses.  
 For thy new love and favour are we present : let us invoke thee, Indra, as our welfare.
- 6 For life I set thee free by this oblation from the unknown decline and from consumption ;

This composite hymn is taken from R. V. X. 160. 1—5 ; 161. 1—5 ; 162 ; 163 ; 164. 1. Stanzas 6—9 have occurred, with slight variations, in A. V. III. 11. 1—4. For stanzas 17—22 cf. the similar hymn, cf. A. V. II. 33.

4 *Who hate devotion* : 'haters of Brāhmana,' according to Śāyana.

6 The original hymn from which this stanza and the four following are taken is a charm to cure the disease called Rājyakṣma, Consumption or Atrophy. *Unknown decline* : some insidious disease differing from pulmonary Consumption. See III. 11. 1, note.

- Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
- 7 Be his days ended, be he now departed, be he brought very near to death already,  
 Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
- 8 With thousand-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,  
 That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
- 9 Live waxing in thy strength a hundred autumns, live through a hundred springs, a hundred winters.  
 Through hundred-lived oblation Indra, Agni, Bṛhaspati, Savitar yield him for a hundred!
- 10 So have I found and rescued thee : thou hast returned with youth renewed.  
 Whole in thy members! I have found whole sight and all thy life for thee.
- 11 May Agni yielding to our prayer, the Rakshas-killer, drive away.  
 The malady of evil name that hath beset thy labouring womb.
- 12 Agni, concurring in the prayer, drive off the eater of thy flesh,  
 The malady of evil name that hath attacked thy babe and womb.
- 13 That which destroys the sinking germ, the settled, moving embryo,  
 That which would kill the babe at birth, even this will we drive far away.
- 14 That which divides thy legs that it may lie between the married pair,  
 That penetrates and licks thy side, even this will we exterminate.

*Grasping demon* : *Grdhi*.

9 *For a hundred* : years, understood.

11 This and the five following stanzas form an incantation designed to exorcise various evil spirits that beset women. Cf. A. V. VIII. 6.



- 15 What rests by thee in borrowed form of brother, lover,  
or of lord,  
And would destroy the progeny,—even this will we  
exterminate.
- 16 That which through sleep or darkness hath deceived  
thee and lies down by thee,  
And will destroy thy progeny,—even this will we  
exterminate.
- 17 From both thy nostrils, from thine eyes, from both  
thine ears and from thy chin,  
Forth from thy head and brain and tongue I drive  
thy malady away.
- 18 From the neck-tendons and the neck, from the breast-  
bones and from the spine,  
From shoulders, upper, lower arms, I drive thy  
malady away.
- 19 From viscera and all within, forth from the rectum,  
from the heart,  
From kidneys, liver, and from spleen, I drive thy  
malady away.
- 20 From thighs, from knee-caps, and from heels, and  
from the forepart of the feet,  
From hips, from stomach, and from groin, I drive  
thy malady away.
- 21 From what is voided from within, and from thy hair,  
and from thy nails,  
From all thyself, from top to toe, I drive thy malady  
away.
- 22 From every member, every hair, disease that comes  
in every joint,  
From all thyself, from top to toe, I drive thy malady  
away.
- 23 Avaunt, thou Master of the Mind! Depart and van-  
ish far away.  
Look on Destruction far from us. The live man's  
mind is manifold.

17 This and the five following stanzas are a charm against Consumption.  
23 Master of the Mind: the spirit of evil dreams is addressed.

## HYMN XCVII.

HERE verily yesterday we let the Thunder-wielder  
drink his fill.

So in like manner offer him the juice to-day. Now  
range you by the Glorious One.

- 2 Even the wolf, the savage beast that rends the sheep,  
follows the path of his decrees.  
So, Indra, graciously accepting this our praise, with  
wondrous thought come forth to us.
- 3 What manly deed of vigour now remains that Indra  
hath not done?  
Who hath not heard his glorious title and his fame,  
the Vritra-slayer from his birth?

## HYMN XCVIII.

THAT we may win us wealth and spoil we poets verily  
call on thee.

In war men call on thee, Indra, the hero's Lord, in  
the steed's race-course call on thee.

- 2 As such, O Wonderful whose hand holds thunder,  
praised as mighty, Caster of the Stone,  
Pour on us boldly, Indra, kine and chariot-steeds,  
ever to be the conqueror's strength.

## HYMN XCIX.

MEN with their lands are urging thee, Indra, to drink  
the Soma first.

The Ribhus in accord have lifted up their voice and  
Rudras sung thee as the First.

Taken from R. V. VIII. 55 (66). 7—9.

2 The wolf: according to Sâyana, the robber.

Taken from R. V. VI. 46. 1, 2.

Taken from R. V. VIII. 3. 7—8.

1 Ribhus: as deities connected with the seasons which are regulated  
by the Sun identified with, or made to shine by, Indra. Rudras: the  
Maruts, the constant companions of Indra.





- 2 Indra increased his manly strength at sacrifice, in the wild rapture of this juice;  
And living men to-day, even as of old, sing forth their praises to his majesty.

## HYMN C.

Now have we, Indra, Friend of Song, sent our great wishes forth to thee,  
Coming like floods that follow floods.

- 2 As rivers swell the ocean, so, Hero, our prayers increase thy might,  
Though of thyself, O Thunderer, waxing day by day.  
3 With holy song they bind to the broad wide-yoked car the bay steeds of the rapid God,  
Bearers of Indra, yoked by prayer:

## HYMN CI.

AGNI we choose, the messenger, the herald, master of all wealth,  
Well skilled in this our sacrifice.

- 2 With calls they ever invoke Agni, Agni, Lord of the House,  
Oblation-bearer, much-beloved.  
3 Bring the Gods hither, Agni, born for him who strews the sacred grass.  
Thou art our herald, meet for praise.

2 *Sacrifice: vishnavi*; 'For Vishnu is the sacrifice.'—Satapatha-Brāhmaṇa, I. 1. 2. 13.

Taken from R. V. VIII. 87 (98). 7—9.

1 *Coming like floods*: in crowds. The line is obscure. 'As men going by water (splash their friends) with handfuls'.—Wilson.

Taken from R. V. I. 12. 1—3.

1 *The messenger*: the mediator between men and Gods by wafting oblations to heaven. *The herald*: *devadūm dhodidram*, inviter or summoner of the Gods, is Śāyana's explanation of *hōdram* here.

3 *Born*: newly produced by attrition for the man who has trimmed and spread the sacrificial grass as a seat for the priests and the expected deities.

## HYMN CII.

- MEET to be lauded and adored, showing in beauty through the dark,  
Agni the Bull is kindled well.  
2 Agni is kindled as a Bull, like a horse bearer of the Gods:  
Men with oblations worship him.  
3 Thee will we kindle as a Bull, we who are bulls ourselves, O Bull,  
Thee, Agni, shining mightily.

## HYMN CIII.

- SOLIORT with your hymns, for aid, Agni the God with piercing flame,  
For riches famous Agni, Purumilha and ye men,  
Agni to light our dwelling well.  
2 Agni, come hither with thy fires: we choose thee as our Hotar-priest.  
Let the extended ladle full of oil balm thee, best priest, to sit on sacred grass.  
3 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.  
To Agni, Child of Force, whose locks drop oil, we seek, foremost in sacrificial rites.

## HYMN CIV.

MAY these my songs of praise exalt thee, Lord who hast abundant wealth.

Taken from R. V. III. 27. 13—15.

1 *The Bull*: or, the strong.

Taken from R. V. VIII. 60 (71). 14; 49. 1, 2.

1 *Purumilha*: an ancient sage of the family of Angiras, and one of the two Rishis to whom the original hymn is ascribed. The singer may be addressing himself.

3 *Angiras*: a name of Agni as first and greatest mediator between men and Gods. *Son of Strength*: as fire produced by the violent agitation of the drill. *Child of Force* has the same meaning. *Whose locks drop oil*: 'butter-haired'.—Wilson.

Taken from R. V. VIII. 3. 3, 4; 79 (90). 1, 2.



Men skilled in holy hymns, bright with the hues of fire, have sung them with their lauds to thee.

2 He, with his might enhanced by Rishis thousand-fold, hath like an ocean spread himself.

His majesty is praised as true at solemn rites, his power where holy singers rule.

3 May Indra, who in every fight must be invoked, be near to us.

May the most mighty Vritra-slayer, meet for praise, come to libations and to hymns.

4 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.

We claim alliance with the very Glorious One, yea, with the mighty Son of Strength.

#### HYMN CV.

Thou in thy battles, Indra, art subduer of all hostile bands.

Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher.

2 The earth and heaven cling close to thy victorious might, as sire and mother to their child.

When thou attackest Vritra all the hostile bands shrink and faint, Indra at thy wrath.

3 Bring to your aid the Eternal One, who shoots and none may shoot at him,

Inciter, swift, victorious, best of charioteers, Tugrya's unvanquished strengthener;

1 With the hues of fire: or, bright as Agni is.

4 Son of Strength: the Strong One.

Stanzas 1—3 are from R. V. VIII. 66. 5—7 and stanzas 4, 5 from VIII. 69. 1, 2.

3 Tugrya; son of Tugra; Bhuiyu a Rājarañi or royal sage who was miraculously rescued from drowning by the Astina.

#### HYMN CVI.

THAT lofty energy of thine, thy strength and thine intelligence,

Thy thunderbolt for which we long, our wish makes keen.

2 O Indra, heaven and earth augment thy manly power and thy renown,

The waters and the mountains stir and urge thee on.

3 Vishnu, the lofty Ruling Power, Varuna, Mitra sing thy praise:

In thee the Maruts' company hath great delight.

#### HYMN CVII.

BEFORE his hot displeasure all the peoples, all the men bow down,

As rivers bend them to the sea.

2 This power of his shone brightly forth when Indra brought together like

A skin the worlds of earth and heaven.

3 The fiercely-moving Vritra's head he severed with his thunderbolt,

His hundred-knotted thunderbolt.

4 In all the worlds That was the best and highest whence sprang the mighty God, of splendid valour.

As soon as born he overcomes his foemen, he in whom all who lend him aid are joyful.

Taken from R. V. VIII. 15. 7—9:

1 Our wish: our hopes and wishes expressed in praise, prayer, and sacrifice.

Stanzas 1—3 are taken from R. V. VIII. 6. 4—6; stanzas 4—12 from X. 120; stanza 13 from A. V. XIII. 2. 34; and 14, 15 from R. V. I. 115. 1, 2.

2 Brought together like a skin: that is, spread the heavens over the earth as a skin is laid on the ground for a carpet.

4 That: meaning, according to Sāyana, Brahma the original cause of the universe. Stanzas 4—12 appear with variations, as Hymn 2 of Book V. of the Atharva-veda.



5 Grown mighty in his strength, with ample vigour,  
 he as a foe strikes fear into the Dāsa,  
 Eager to win the breathing and the breathless.  
 All sang thy praise at banquet and oblation.

6 All concentrate on thee their mental vigour, what  
 time these, twice or thrice, are thine assistants.  
 Blend what is sweeter than the sweet with sweet-  
 ness: win quickly with our meath that meath in  
 battle.

7 Therefore in thee too, thou who winnest riches, at  
 every banquet are the sages joyful.

With mightier power, bold God, extend thy firmness:  
 let not malignant Yātudhānas harm thee.

8 Proudly we put our trust in thee in battles, when  
 we behold great wealth the prize of combat.

I with my words impel thy weapons onward, and  
 sharpen with my prayer thy vital vigour.

9 Worthy of praises, many-shaped, most skilful, most  
 energetic, Āptya of the Āptyas:

He with his might destroys the seven Dānas, sub-  
 ducing many who were deemed his equals.

5 *Eager to win*: Prof. Ludwig makes *edam* an infinitive. *Sasmā* may be the correct reading. See Grassmann, *Wörterbuch zum Rgveda*. *The breathing and the breathless*: the animate and the inanimate world.

6 *Mental vigour*: *īrdam*: 'adoration.'—Wilson. *These*: Soma libations. *Twice or thrice*: with reference, perhaps, to the three daily libations. *What is sweeter than the sweet*: thine own celestial Soma. Śāyana explains the stanza differently:—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.'—Wilson. The 'two or three,' according to Śāyana, are the sacrificer and his wife and child, and the second half of the stanza contains a reference to the propagation of children.

9 *Āptya*: the name of a class of deities of whom *Trīṣa Āptya* is chief. 'Most accessible of the accessible.'—Wilson. The first line is without a verb. I praise him, may be understood. *Dānas*: a class of powerful demons.

10 Thou in that house which thy protection guardeth  
 bestowest wealth, the higher and the lower.  
 Thou stablishest the two much-wandering Mothers,  
 and bringest many deeds to their completion.

11 Bṛihaddiva, the foremost of light-winners, repeats  
 these holy prayers, this strength to Indra.  
 He rules the great self-luminous fold of cattle, and  
 all the doors of light hath he thrown open.

12 Thus hath Bṛihaddiva, the great Atharvan, spoken  
 to Indra as himself in person.  
 The Mātariśvaris, the spotless sisters, with power  
 exalt him and impel him onward.

13 Bright Presence of the Gods, the luminous herald,  
 Sūrya hath mounted the celestial regions.  
 Day's maker, he hath shone away the darkness, and  
 radiant passed o'er places hard to traverse.

14 The brilliant Presence of the Gods hath risen, the  
 eye of Mitra, Varuṇa, and Agni.  
 The soul of all that moveth not or moveth, Sūrya  
 hath filled the earth and air and heaven.

15 Even as a lover followeth a maiden, so doth the Sun  
 the Dawn, refulgent Goddess:

Where pious men extend their generations before the  
 Gracious One for happy fortune.

10 *The higher and the lower*: heavenly and earthly. *Mothers*: Heaven and Earth.

11 *Foremost of light-winners*: chief of Rishis who enjoy the light of heaven.

12 *The great Atharvan*: or Fire-priest. *As himself*: he identifies himself with the God whom he worships. *The Mātariśvaris*: Śāyana explains *mātariśvaris* by 'abiding in the mother earth, the spotless sisters being the Rivers. Cf. A. V. V. 29, note.

15 The exact meaning of the second line is somewhat uncertain. As I have rendered it, in accordance with Ludwig, it reminds one of Shelley's, 'Man, the imperial shape, then multiplied His generations under the pavilion Of the Sun's throne.' Wilson, following Śāyana, paraphrases, 'At which season pious men perform the cere-



## HYMN CVIII.

- 1 O INDRA, bring great strength to us, bring valour,  
Satakratu, thou most active, bring  
A hero conquering in war.
- 2 For, gracious Satakratu, thou hast ever been a  
mother and a sire to us,  
So now for bliss we pray to thee.
- 3 To thee, Strong, Much-invoked who showest forth  
thy strength, O Satakratu, do I speak :  
So grant thou us heroic might.

## HYMN CIX.

- THE juice of Soma thus diffused, sweet to the taste,  
the bright Cows drink  
Who for the sake of splendour close to mighty  
Indra's side rejoice, good in their own supremacy.
- 2 Craving his touch the dappled Kine mingle the Soma  
with their milk.  
The milch-kine dear to Indra send forth his death-  
dealing thunderbolt, good in their own supremacy.
- 3 With veneration, passing wise, honouring his victori-  
ous might,  
They follow close his many laws to win them due  
preeminence, good in their own supremacy.

monies established for) ages.' Śāyana proposes an alternative render-  
ing by taking *yugāni* (generations, ages,) to mean 'yokes for ploughs';  
'for, at this season, men seeking to propitiate the gods by the profit  
which agriculture yields, equip their ploughs.'

Taken from R. V. VIII. 88 (99). 10—12.

Taken from R. V. I. 84. 10—12.

1 *The bright Cows*: the waters which absorb or drink the Soma  
juice with which they are mixed, and which is close to, or united with,  
Indra when offered to and accepted by him in libation.

3 *Send forth*: the Cows, that is, the waters, exalt and strengthen  
Indra, and incite him to battle with the demons. The meaning of the  
refrain of this triad is not very clear. Wilson, following Śāyana, trans-  
lates it: 'abiding (in their stalls), expectant of his sovereignty.'

## HYMN CX.

- For Indra, lover of carouse, loud be our songs about  
the juice :  
Let poets sing the hymn of praise.
- 2 We summon Indra to the draught, in whom all glories  
rest, in whom  
The seven communities rejoice.
- 3 By the three Soma jars the Gods span sacrifice that  
stirs the mind :  
Let our songs aid and prosper it.

## HYMN CXI.

- 1, Indra, thou drink Soma by Viśvā's or Trita  
Aptya's side,  
Or with the Maruts take delight in flowing drops ;
- 2 Or, Sakra, if thou gladden thee afar or in the sea  
of air,  
Rejoice thee in this juice of ours, in flowing drops.
- 3 Or, Lord of Heroes, if thou aid the worshipper who  
sheds the juice,  
Or him whose land delights thee, and his flowing  
drops.

## HYMN CXII.

WHATEVER, Vritra-slayer! thou, Śūrya, hast risen  
upon to-day,  
That, Indra, all is in thy power.

Taken from R. V. VIII. 81 (92). 19—21.

2 *The seven communities*: *saptā janādāḥ*, meaning, probably, all  
the people: 'the seven associated priests.'—Wilson.

3 *By the three Soma jars*: according to Śāyana, 'At the Trika-  
drukas,' on the first three days of the Abhiṣlava ceremony. 'Span':  
sacrifice being regarded as a long unbroken thread.

Taken from R. V. VIII. 12. 16—18.

1 *Trita Aptya*: Trita (perhaps Agni as lightning) who dwells in  
the waters or watery clouds of the 'sea of air.'

Taken from R. V. VIII. 83 (93). 1—3.





- 2 When, Mighty One, Lord of the Brave, thou thinkest, I shall never die,  
That thought of thine is true indeed.
- 3 Thou, Indra, goest unto all Soma libations shed for thee,  
Both far away and near at hand.

## HYMN CXIII.

- Born boons—may Indra hitherward turned, listen to this prayer of ours,  
And mightiest Maghavan with thought inclined to us come nigh to drink the Soma juice.
- 2 For him, strong independent Ruler, Heaven and Earth have fashioned forth for power and might.  
Thou seatest thee as first among thy peers in place,  
for thy soul longs for Soma juice.

## HYMN CXIV.

- O INDRA, from all ancient time rivalless ever and companionless art thou:  
In war thou seekest comradeship.
- 2 Thou findest not the wealthy man to be thy friend:  
those scorn thee who are flown with wine.  
What time thou thunderest and gatherest, then thou,  
even as a father, art invoked.

2 *I shall never die*: cf. 'So have I heard Indrani called most fortunate among these Dames, For never shall her Consort die in future time through length of days' (R. V. X. 86. 11).

Taken from R. V. VIII. 50 (61). 1, 2.

1 *Both boons*: Indra is asked to hear the prayer and to drink the libation.

Taken from R. V. VIII. 21. 13, 14.

1 *In war thou seekest comradeship*: befriendest thy worshippers when they need thy assistance in battle.

2 *Gatherest*: the clouds that bring the welcome rain.

## HYMN CXV.

- I FROM my Father have received deep knowledge of the holy Law:  
I was born like unto the Sun.
- 2 After the lore of ancient time I make, like Kanva, beauteous songs,  
And Indra's self gains strength thereby.
- 3 Whatever Rishis have not praised thee, Indra, or have lauded thee,  
By me exalted wax thou strong.

## HYMN CXVI.

- NEVER may we be cast aside and strangers, as it were to thee,  
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.
- 2 O Vṛitra-slayer, we were thought slow and unready for the fray:  
Yet once in thy great bounty may we have delight,  
O Here, after praising thee.

## HYMN CXVII.

- DRINK Soma, Lord of Bays, and let it cheer thee:  
Indra, the stone, like a well-guided courser,  
Directed by the presser's arms hath pressed it.
- 2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,  
Delight thee, Indra, Lord of princely treasures.

Taken from R. V. VIII. 6. 10—12.

1 *From my Father*: from Indra the true protector, according to Sâyana.

3 *Have not praised thee*: have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

Taken from R. V. VIII. 1. 13, 14.

Taken from R. V. VII. 22. 1—3.



- 3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasishtha :  
Accept the prayers I offer at thy banquet.

## HYMN CXVIII.

- INDRA with all thy saving helps give us assistance,  
Lord of Power :  
For after thee we follow even as glorious bliss, thee,  
Hero, finder-out of wealth.
- 2 Increaser of our steeds and multiplying kine, a golden well, O God, art thou ;  
For no one may impair the gifts laid up in thee.  
Bring me whatever thing I ask.
- 3 Indra for worship of the Gods, Indra while sacrifice proceeds,  
Indra as warriors in the battle-shock we call, Indra that we may win the spoil.
- 4 With might hath Indra spread out heaven and earth,  
with power hath Indra lighted up the Sun.  
In Indra are all creatures closely held ; in him meet the distilling Soma drops.

## HYMN CXIX.

- As ancient praise-song hath been sung : to Indra have ye said the prayer.  
They have sung many a Bṛihati of sacrifice, poured forth the worshipper's many thoughts.
- 2 In zealous haste the singers have sung forth a song distilling oil and rich in sweets.  
Riches have spread among us, and heroic strength : with us are flowing Soma drops.

3 Vasishtha : the ancient Rishi to whom the hymns of Book VII. of the R. V. are ascribed.

Taken from R. V. VIII. 50 (61), 5, 6 ; 3, 5, 6.

Taken from Vāṅkhyā 4, 9, and 3-10 (M. Müller R. V. VIII. 52, 9, and 51, 10).

## HYMN CXX.

- THOUGH, Indra, thou art called by men eastward and westward, north and south,  
Thou chiefly art with Anava and Turvasha, brave Champion! urged by men to come.
- 2 Or, Indra, when with Ruma, Rusama, SyAvaka, and Kripa thou rejoicest thee,  
Still do the Kanvas bringing praises, with their prayers, O Indra, draw thee hither : come.

## HYMN CXXI.

- Over the three great distances, past the Five Peoples go thy way,  
O Indra, noticing our voice.
- 2 Send forth thy ray like Sūrya : let my songs attract thee hitherward  
Like waters gathering to the vale.

## HYMN CXXII.

- With Indra splendid feasts be ours enriched with ample spoil, wherewith,  
Wealthy in food, we may rejoice.

Taken from R. V. VIII. 4, 1, 2.

1 Anava and Turvasha : the tribes of the Anus and the Turvashas of the Five Aryan Nations.

2 The men mentioned in the first line appear to be princes specially favoured by Indra.

Taken from R. V. VIII. 32, 22, 23.

1 The three great distances : the space in front of thee, behind thee, and at thy side. Noticing our voice : hearing and attending to our invocations. Come to us who are thy true worshippers, and pass by others who worship thee in the hope of being avenged upon their enemies or of obtaining pardon for some sin.

Taken from R. V. I. 30, 13—15.



- 2 Like thee, thyself, the singers' friend, thou movest  
as it were, besought,  
Bold One, the axle of the car,  
3 That, Satakratu, thou to grace and please thy prais-  
ers, as it were,  
Stirrest the axle with thy strength.

## HYMN CXXIII.

Thus is the Godhead, this the might of Sūrya : he  
hath withdrawn what spread o'er work unfinished.  
When he hath loosed his horses from their station,  
straight over all night spreadeth out her garment.

- 2 In the sky's lap the Sun this form assumeth for  
Mitra and for Varuna to look on.  
His bay steeds well maintain his power eternal, at  
one time bright and darksome at another.

## HYMN CXXIV.

- With what help will he come to us, wonderful, ever-  
waxing Friend,  
With what most mighty company?  
2 What genuine and most liberal draught will spirit  
thee with juice to burst

2 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ludwig's explanation, which I follow, appears to be the simplest and the best. The expression, *movest*, or *stirrest*, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer.

Taken from R. V. I. 115. 4, 5.

1 *He hath withdrawn* : that is, says Wilson, 'the cultivator or artisan desists from his labour, although unfinished, upon the setting of the sun ;' when the sun 'has withdrawn (into himself) the diffused (light which has been shed) upon the unfinished task.'

Taken from R. V. IV. 31. 1—3 ; X. 157 ; VI. 17. 15. Stanzas 4—6 are repeated from A. V. XX. 63.

1 *He* : Indra.

2 *Genuine and most liberal* : producing good results and causing

- Open e'en strongly-guarded wealth ?  
3 Do thou who art protector of us thy friends who  
praise thee  
With hundred aids approach us.  
4 We will, with Indra and all Gods to help us, bring  
these existing worlds into subjection.  
Our sacrifice, our bodies, and our offspring shall  
Indra form together with the Ādityas.  
5 With the Ādityas, with the band of Maruts, may  
Indra be protector of our bodies.  
As when the Gods came after they had slaughtered  
the Asuras, keeping safe their Godlike nature,  
6 Brought the Sun hitherward with mighty powers,  
and looked about them on their vigorous Godhead.  
With this may we obtain strength God-appointed,  
and joy with brave sons through a hundred winters.

## HYMN CXXV.

- Drive all our enemies away, O Indra, the western,  
mighty Conqueror, and the eastern.  
Hero, drive off our northern foes and southern, that  
we in thy wide shelter may be joyful.  
2 What then ? As men whose fields are full of barley  
reap the ripe corn removing it in order,  
So bring the food of those men, bring it hither, who  
come not to prepare the grass for worship.  
3 Men come not with one horse at sacred seasons ; thus  
they obtain no honour in assemblies.  
Sages desiring herds of kine and horses strengthen  
the mighty Indra for his friendship.

thee to be most bountiful. *Strongly-guarded wealth* : to burst open the treasure-houses of our enemies and give us their contents ; or the allusion may be to the waters shut up in the clouds.

Taken from R. V. X. 131.

3 *With one horse* : it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car ; but the precise meaning of the first line is somewhat uncertain.



- 4 Ye, Aśvins, Lords of Splendour, drank full draughts of grateful Soma juice,  
And aided Indra in his work with Namuchi of Asura birth.
- 5 As parents aid a son, both Aśvins, Indra, aided thee with their wondrous powers and wisdom.
- 6 When thou, with might, hadst drunk the draught that gladdens, Sarasvatī, O Maghavan, refreshed thee.
- 7 Indra is strong to save, rich in assistance: may he, possessing all, be kind and gracious.
- 8 May he disperse our foes and give us safety, and may we be the lords of hero vigour.
- 9 May we enjoy his favour, his the holy: may we enjoy his blessed loving-kindness.
- 10 May this rich Indra, as our good protector, drive off and keep afar all those who hate us.

## HYMN CXXVI.

MEN have abstained from pouring juice; nor counted Indra as a God,  
Where at the votary's store my friend Vṛishākapi hath drunk his fill. Supreme is Indra over all.

2 Thou, Indra, heedless passest by the ill Vṛishākapi hath wrought;  
Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.

4 The myth referred to in this and the following stanza has not been preserved. See Weber, *Ueber den Rājasūya*, pp. 96, 101.

5 Taken from R. V. X. 86.

1 Śāyana ascribes this stanza to Indra; others make Indrāpi the speaker. Vṛishākapi is said to have monopolized the offerings that should have been presented to Indra. *Vṛishākapi*—literally 'the strong ape,' or 'the male ape'—appears to be a sort of intermediate being between a demigod and a demon; but it is not easy to exactly determine his nature. Śāyana calls him the son of Indra. He is also said to be the setting sun, and the sun who draws up vapour and brightens with mist. According to M. Bergaigne, *La Religion Védique*, II. 370, he was a mythical sacrifice.

3 Indrāpi blames Indra for his apathy.

अन्धशोऽन्धः १

- 3 What hath he done to injure thee, this tawny beast Vṛishākapi,  
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.
- 4 Soon may the hound who hunts the bear seize him and bite him in the ear,  
O Indra, that Vṛishākapi whom thou protectest as a friend. Supreme is Indra over all.
- 5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.  
In pieces will I rend his head; the sinner's portion shall be woe. Supreme is Indra over all.
- 6 No dame hath ampler charms than I, or greater wealth of love's delights.  
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.
- 7 Mother whose love is quickly won, I say what verily will be.  
My breast, O mother, and my head and both my hips seem quivering. Supreme is Indra over all.
- 8 Dame with the lovely hands and arms, with broad hair-plaits and ample hips,  
Why, O thou hero's wife, art thou angry with our Vṛishākapi? Supreme is Indra over all.

3 Indra speaks. *What is the votary's foodful store?* why should his appropriation of the worshipper's offerings make thee so angry?

4 Indrāpi is the speaker of this stanza and of the two, or three, that follow.

5 *Kapi*: the ape; an abbreviation of Vṛishākapi. *Hath marred the beauteous things*: according to Śāyana, hath spoiled the oblations prepared for me by my worshippers. But it seems more probable that Vṛishākapi has assaulted Indrāpi and inflicted injuries on her person.

6 Indrāpi speaks with pride of her voluptuous charms, which incited Vṛishākapi to his amorous assault.

7 This stanza is ascribed by Śāyana to Vṛishākapi. It is hardly intelligible; but, as Prof. Ludwig says, it seems to be spoken by Indrāpi, expressing her indignation at Vṛishākapi's audacity which makes all her body quiver with rage.

8 Indra speaks.

अन्धशोऽन्धः १





9 This noxious creature looks on me as one bereft of hero's love.

Yet heroes for my sons have I, the Maruts' friend and Indra's Queen. Supreme is Indra over all.

10 From olden time the matron goes to feast and general sacrifice.

Mother of heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.

11 So have I heard Indrāni called most fortunate among these dames,

For never shall her Consort die in future time through length of days. Supreme is Indra over all.

12 Never, Indrāni, have I joyed without my friend Vṛishākapi,

Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.

13 Wealthy Vṛishākapyi, blest with sons and consorts of thy sons,

Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.

14 Fifteen in number, then, for me a score of bullocks they prepare.

And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.

9 Indrāni speaks this and the following stanza. *Bereft of hero's love*: who has no brave husband to protect her.

10 *The matron goes to feast*: Indrāni means that Vṛishākapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11 Indra speaks this and the following stanza.

13 Spoken by Vṛishākapi to his wife Vṛishākapyi who is said to represent the dawn, or, by others, the gloaming which follows the setting sun Vṛishākapi.

14 Indra speaks. *Fifteen*: sacrifices; probably Vṛishākapi and his wife, and their sons and daughters-in-law. Śāyana explains differently. *The worshippers dress for me fifteen (and) twenty bulls*. Wilson.

15 Like as a bull with pointed horn, loud bellowing amid the herds,

Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.

18 O Indra, this Vṛishākapi hath found a slain wild animal,

Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.

19 Distinguishing the Dāsa and the Ārya, viewing all, I go.

I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.

20 The desert plains and steep descents, how many leagues in length they spread!

Go to the nearest houses, go unto thine home, Vṛishākapi. Supreme is Indra over all.

21 Turn thee again Vṛishākapi; we twain will bring thee happiness.

Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.

15 Indrāni speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishākapi.

I pass over stanzas 16 and 17, which cannot be decently translated.

18 Indrāni speaks, but her speech is difficult to understand. *Wild animal*: Prof. Roth conjectures 'wild ass' as the meaning of *pārasvātam* here. The wild buffalo may perhaps be intended. *Dresser*: or slaughter-bench. 'A fire-place (to cook it)'.—Wilson. Indrāni seems to speak depreciatingly of a sacrifice offered by Vṛishākapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Prof. Ludwig thinks that Vṛishākapi may represent the Moon whose spots are fancifully considered to be the objects mentioned by Indrāni.

19 *I look*: with favour. *The simple votary* is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20 Vṛishākapi appears to meditate flight into distant deserts to escape from the wrathful Indrāni. Indra dissuades him and promises to reconcile Indrāni to him.



- 22 When, Indra and Vrishákapi, ye travelled upward  
to your home,  
Where was that noisome beast, to whom went it, the  
beast that troubles man? Supreme is Indra over all.
- 23 Daughter of Manu, Parṣu bare a score of children  
at a birth.  
Her portion verily was bliss although her burthen  
caused her grief.

22 The two concluding stanzas seem to be spoken by Indrāpi. Stanza 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23 *Daughter of Manu*: that is, of human race. Nothing more is known of Parṣu. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vrishákapi, Indra's friend, represents Soma, and Indrāpi the wife of Indra represents Prayer. 'This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.'—See *La Religion Védique*, II. 270, 271.

## THE KUNTĀPA SECTION.

### HYMN CXXVII.

- LISTEN to this, ye men, a land of glorious bounty  
shall be sung.  
Thousands sixty, and ninety we, O Kaurama, among  
the Rūṣamas have received.
- 2 Camels twice-ten that draw the car, with females by  
their side, he gave.  
Fain would the chariot's top bow down escaping  
from the stroke of heaven.
- 3 A hundred chains of gold, ten wreaths, upon the  
Rishi he bestowed,  
And thrice-a-hundred mettled steeds, ten-times-a-  
thousand cows he gave.
- 4 Glut thee, O Singer, glut thee like a bird on a ripe,  
fruited tree.  
Thy lips and tongue move swiftly like the sharp  
blades of a pair of shears.
- 5 Quickly and willingly like kine forth come the singers  
and their hymns:  
Their little maidens are at home, at home they wait  
upon the cows.

Kuntāpa is said to be the name of certain organs or glands, twenty in number, supposed to be situated in the belly. The section of this Book which bears the name is a strange miscellaneous collection of hymns, sacrificial formulas, incantations, riddles, and odds and ends. These songs have no religious character, but, according to the Aitareya-Brāhmaṇa, they are to be recited by the Brāhmaṇachohhans after the Vrishákapi (Hymn 126 of this Book).

A hymn in praise of the liberality and good government of Kaurama King of the Rūṣamas, a neighbouring people.

1 *Among the Rūṣamas*: cf. R. V. V. 30. 12—15, where the poet celebrates similar liberality on the part of Rīpanchaya, a King of this people.

5 *They wait upon the cows*: the girls were the milk-maids of the family. Cf. the Sanskrit *duhitā* (from *duh*, to milk), English, *daughter*; Zend *dughdhar*; Greek *thugdār*; Gothic, *dahter*; Persian *duktār*; German, *tochter*.



- 6 O Singer, bring thou forth the hymn that findeth cattle, findeth wealth.  
Even as an archer aims his shaft address this prayer unto the Gods.
- 7 List to Parikshit's eulogy, the sovran whom all people love,  
The King who ruleth over all, excelling mortals as a God.
- 8 'Mounting his throne, Parikshit, best of all, hath given us peace and rest.'  
Saith a Kauravya to his wife as he is ordering his house.
- 9 'Which shall I set before thee, curds, gruel of milk, or barley-brew?'  
Thus the wife asks her husband in the realm which King Parikshit rules.
- 10 Up as it were to heavenly light springs the ripe corn above the cleft.  
Happily thrive the people in the land where King Parikshit reigns.
- 11 Indra hath waked the bard and said, Rise, wander singing here and there.  
Praise me, the strong: each pious man will give thee riches in return.
- 12 Here, cows! increase and multiply, here ye, O horses, here, O men.  
Here, with a thousand rich rewards, doth Pūshan also seat himself.
- 13 O Indra, let these cows be safe, their master free from injury.  
Let not the hostile-hearted or the robber have control of them.

7 *Parikshit's eulogy*: Parikshit appears to have been a Kauravyan or descendant of the ancient Kuru. In the Aitareya-Brāhmaṇa, VI. 32, this Parikshit (Dweller-round) is said to be Agni, or the year; for Agni 'lives round the people, and the people live round him, and the year dwells round about men, and men dwell round about the year.'

8 *A Kauravya*: one of Parikshit's subjects.

- 14 Oft and again we glorify the hero with our hymn of praise, with prayer, with our auspicious prayer.  
Take pleasure in the songs we sing: let evil never fall on us.

## HYMN CXXVIII.

- THE worshipper who pours the juice, for gathering and assembly fit,  
And yonder foe-destroying Sun,—these have the Gods designed of old.
- 2 He who defiles a sister, he who willingly would harm a friend,  
The fool who slights his elder, these, they say, must suffer down below.
- 3 Whenever any good man's son becometh bold and spirited,  
Then hath the wise Gandharva said this pleasant upward-pointing word.
- 4 The most unprofitable churl, the wealthy man who brings no gift,  
These, verily, as we have heard, are cast away by all the wise.
- 5 But they who have adored the Gods, and they who have bestowed their gifts,  
Those liberal lords are filled with wealth like Sūrya risen up to heaven.

The hymn consists of groups of verses which are recited as sacrificial formulas. The first five are called in the Aitareya-Brāhmaṇa the *akṣip-* *ti* or orientations, stanzas which form the directions or determine the points of the compass. For by reciting these verses—one for each cardinal point and one for the zenith or space above them—the priest forms (*kalpayati*) the directions or regions of the sky.

3 *Gandharva*: a Genius, closely connected with the Sun, who declares the secrets of heaven and divine truths. *Upward-pointing*: promising happiness in heaven, contrasted with the suffering 'down below' of stanza 2.



- 6 With unanointed eyes and limbs, wearing no gem or ring of gold,  
No priest, no Brahman's son is he : these things are ordered in the rules.
- 7 With well-anointed limbs and eyes, wearing fair gem and golden ring,  
Good priest is he, the Brahman's son ; these things are ordered in the rules.
- 8 Pools with no place for drinking, and the wealthy man who giveth naught,  
The pretty girl you may not touch, these things are ordered in the rules.
- 9 Pools with good drinking places, and the wealthy man who freely gives,  
The pretty girl who may be touched, these things are ordered in the rules.
- 10 The favourite wife neglected, and the man who safely shuns the fight,  
A sluggish horse whom none may guide, these things are ordered in the rules.
- 11 The favourite wife most dearly loved, the man who safely goes to war,  
The fleet steed who obeys the rein, these things are ordered in the rules.
- 12 When, Indra, thou, as no man could, didst plunge into the Ten Kings' fight,  
That was a guard for every man : for he is formed to stay disease.

6 Stanzas 6—11 are called the *janakalpa* verses, that is, apparently containing rules and regulations for men. The Aitareya-Brāhmana explains the term differently : 'For making a footing he then repeats the *janakalpa* verses. For children are *janakalpa* (production of men). Having made the directions in the above manner, he places people in them.'—Haug's Translation, Vol. II. p. 433.

12 Stanzas 12—16 are called the *Indra-gāthā*. 'For by means of the Indra, songs the Devas sang the Asuras down and defeated them. In the same way the sacrificers put down their enemies by these songs.'—Haug, *ibid.* The *Ten Kings' Fight* : when Indra aided King Sudās who was attacked by ten confederate princes. See R. V. VII. 18 ; 83. 6—8.

- 13 Easily-conquering Maghavan, thou, Hero, bentest Rāji down,  
Rentest asunder Rauhiṇa, clavest in pieces Vṛitra's head.
- 14 Thou who didst separate the clouds and penetrate the water-floods,—  
To thee, great slayer of the foe, be glory, Indra, yea, to thee !
- 15 They said to Uchchaisravasa running as side-horse of the Bays,  
Safely to victory, O Steed, bear Indra with the beauteous wreath.
- 16 They yoke the white mares, on the Bay's right harness Uchchaisravasa.  
He joyeth as he carrieth Indra the foremost of the Gods.

## HYMN CXXIX.

THESE mares come springing forward to Pratiṣa Prātisutvana.

13 *Rāji* : probably some demon. See R. V. VI. 26. 6, where it is said by Śāyana to be the name of a damsel. *Rauhiṇa* : a demon of drought ; originally, like other fiends of the same class, a dark purple cloud that withholds the rain. See R. V. I. 103. 2 ; II. 12. 12.

15 *Uchchaisravasa* : the king and prototype of horses produced with other treasures at the Churning of the Ocean. See *Mahābhārata*, I. 366, 1094.

The Section containing Hymns CXXIX—CXXXII is called *Aitapa-pratāpa*, the Talk of Aitapa, a Muni or inspired sage of the family of Aurva a descendant of Bhrigu. The Aitareya-Brāhmana (VI. 33) says that one of Aitapa's sons who heard the beginning of the discourse put his hand on his father's mouth to stop it, and said that he had gone mad. Then his father cursed him for murdering his speech. All the verses have been received into the canon for use as sacrificial formulas in the ritual of the R̥gveda ; and, according to the Aitareya-Brāhmana, they have the power of prolonging the life of the sacrificer, of spreading the essence of the metres over the sacrifice, and removing defects in its performance. Regarded as uninspired productions, these hymns are hardly susceptible of intelligible translation or explanation.

1 *Prātisutvana* : son of Prātisutvana, who may be Prātisvava, the grandson of Parikshit. See Zimmer, *Altindisches Leben*, p. 131.





- 3, 4 One of them is Hariknikā. Hariknikā, what  
 seekest thou?  
 5, 6 The excellent, the golden son: where now hast  
 thou abandoned him?  
 7, 8 There where around those distant trees, three  
 Sisus that are standing there,  
 9, 10 Three adders, breathing angrily, are blowing loud  
 the threatening horn.  
 11, 12 Hither hath come a stallion: he is known by  
 droppings on his way,  
 13, 14 As by their dung the course of kine. What  
 wouldst thou in the home of men?  
 15, 16 Barley and ripened rice I seek. On rice and  
 barley hast thou fed,  
 17, 18 As the big serpent feeds on sheep. Cow's hoof  
 and horse's tail hast thou.  
 19, 20 Winged with a falcon's pinion is that harmless  
 swelling of thy tongue.

## HYMN CXXX.

- Who carried off these stores of milk? Who took  
 the dark cow's milk away?  
 3, 4 Who took away the white cow's milk? Who  
 took the black cow's milk away?  
 5, 6 Question this man. Where do I ask? Where,  
 whom that knoweth do I ask?

The mares bring the chariot forward that their master may receive  
 the gifts of the liberal King. Cf. CXXX. 11, 12.

3 *Hariknikā*: or little bay mare.

8 *The golden son*: meaning, apparently, her bright chestnut foal.

14 The question is addressed to the horse.

19, 20 The horse, it seems, is told that he has already eaten too  
 greedily of hard barley and rice which have caused a swelling in his  
 mouth (lumpass), which, however, will rapidly pass away without doing  
 any permanent injury.

The hymn has been translated by Zimmer, *Altindisches Leben*,  
 p. 181.

- 7, 8 Not to the belly comes the grain. The patient  
 ones are angry now.  
 9, 10 Undecked with gems, and decked with gems:  
 deity rivalling the Sun:  
 11, 12 Dapple, Hariknikā, and Bay ran forward to the  
 liberal gifts.  
 13, 14 When the horn's blast hath sounded forth let not  
 our friend discover thee.  
 15, 16 Hither to the cow's son they come. Libation  
 hath rejoiced the God.  
 17, 18 Then cried they. Here he is, and, Here: again  
 the cry was, Here is he.  
 19, 20 Then not defective be our steeds! A splinter so  
 diminutive!

## HYMN CXXXI.

He minishes, he splits in twain: crush it and let  
 it be destroyed.

- 3, 4 Varuna with the Vasus goes: the Wind-God  
 hath a hundred reins.  
 5, 6 A hundred golden steeds hath he, a hundred  
 chariots wrought of gold,  
 7, 8 A hundred bits of golden bronze, a hundred  
 golden necklaces.  
 9, 10 Lover of Kuṣa grass, Unploughed! Fat is not  
 reckoned in the hoof.  
 11, 12 The ladle doth not hold apart the entrails and the  
 clotted blood.

7, 8 Apparently the unfed and hungry horses are the subject.

11, 12 Cf. 1—4 of the preceding hymn.

13 *The horn's blast*: cf. 9, 10 of the preceding hymn.

19, 20 Cf. 19, 20 of the preceding hymn. *A splinter*: *spilidā*; a  
 tent or probe made of a pointed slip of bamboo; a pointed surgical  
 instrument, the application of which will relieve the horse who suffers  
 from lumpass.



- 13, 14 This, O Maṇḍūrikā, is mine. Thy trees are standing in a clump.  
 15, 16 The plain domestic sacrifice, the sacrifice with burning dung.  
 17, 18 Aśvattha, Dhava, Khadira, leaf taken from the Araṇu.  
 19, 20 The man pervaded thoroughly lies on the ground as he were slain.  
 21, 22 The beastings only have they milked : one-and-a-half of the wild ass,  
 23 And two hides of an elephant.

## HYMN CXXXII.

THEN too the single bottle-gourd, the bottle-gourd dug from the earth,

- 3, 4 The lute dug up from out the ground : this the wind stirs and agitates.

13 *Maṇḍūrikā* : the word means rust of iron, scoria, dross. Here it appears to be the uncomplimentary name of some female.

15, 16 *Domestic sacrifices* : 'The domestic fire was lighted by each householder on his marriage, and the simple rites, the Pākayajnas, were easily performed. "A log of wood," says Professor Max Müller, "placed on the fire of the hearth, an oblation poured out to the gods, or alms given to Brāhmanas, this is what constitutes a Pākayajna."—R. Ch. Dutt, *History of Civilisation in Ancient India*, Book II., Chapter I. *Burning dung* : performed with dried cow-dung for fuel instead of wood.

17, 18 *Dhava* : a beautiful flowering shrub or small tree (*Grislea tomentosa*). It is mentioned together with the *Aśvattha* (*Ficus Religiosa*) and *Khadira* (*Acacia Catechu*) in A. V. V. 5. 5. *Araṇu* : a tree (*Calocanthes Indica*) with hard wood of which the axles of chariots and carts were made.

22 *Wild ass* : the animal called Paravān. See A. V. VI. 72, 2; 126. 18.

1 *Bottle-gourd* : (*Lagenaria Vulgaris* Ser). The dried shell was used as a water-jar, and also as a musical instrument, a Vipā or kind of lute.

4 *Stirs and agitates* : making it an Aeolian harp.

- 5, 6 Let him prepare a nest, they say : he shall obtain it strong and stretched.  
 7, 8 He shall not gain it unspreed out. Who among these will touch the lute ?  
 9, 10 Who among these will beat the drum ? How, if he beat it, will he beat ?  
 11, 12 Where beating will the Goddess beat again again about the house ?  
 13, 14 Three are the names the camel bears, Golden is one of them, he said.  
 15, 16 Glory and power, these are two. He with black tufts of hair shall strike.

## HYMN CXXXIII.

Two rays of light are lengthened out, and the man gently touches them with the two beatings on the drum.

Maiden, it truly is not so as thou, O maiden, fanciest. Two are thy mother's rays of light : the skin is guarded from the man.

## HYMN CXXXIV.

HERE are we sitting east and west and north and south, with waters. Bottle-gourd vessels.

16 *He with black tufts of hair* : or, He, the Dark-crested God (*atlasikhaṇḍah*), that is, Rudra. Cf. A. V. II. 27. 6; XI. 2. 7.

There are five more stanzas, all with the refrain, Maiden, it truly is not so as thou, O maiden, fanciest. A mere literal translation of these would be unintelligible, and the matter does not deserve expansion or explanation. These six stanzas are called the *Pravahlikās* or *Enigmatical Verses*. The Gods bewildered the Asuras by their recitation, and so defeated them ; and sacrificers similarly bewilder and defeat their enemies by using them as sacrificial formulas. See Haug's *Āltaraya-Brāhmaṇa*, Vol. II. p. 436.

These six stanzas are called the *Ājjīṣṭānyā* verses, because the Gods recognised and defeated the Asuras by their means. By using them as liturgical formulas sacrificers also recognise and defeat their enemies.



- 2 Here east and west and north and south sit the calves sprinkling. Curds and oil.
- 3 Here east and west and north and south the offering of rice clings on. The leaf of the Asvattha tree.
- 4 Here east and west and north and south adheres when touched. That water-drop.
- 5 Here east and west and north and south in iron mayst thou not be caught. The cup.
- 6 Here east and west and north and south fain would it clasp what would not clasp. Emmet hole.

## HYMN CXXXV.

- Bang! here he is. A dog.
- 2 Swish! it is gone. Falling of leaves.
  - 3 Crunch! it is trodden on. A cow's hoof.
  - 4 These Gods have gone astray. Do thou, Adhvaryu, quickly do thy work.
- There is good resting for the cows. Take thy delight.
- 6 O singer, the Âdityas brought rich guerdon to the Angirases.
- Singer, they went not near to it. Singer, they did not take the gift.

Verses 1—3 are called the *Pratirâdha*, or Frustration, because with them the Gods frustrated the attacks of the Asuras, and sacrificers similarly frustrate the hostile attempts of their enemies by reciting them. Verse 4 is called the *Ativâda*, because with it the Gods abused and defeated their enemies, and sacrificers may do likewise by using it. There is no fifth verse in the text. Stanzas 6—10 are called the *Devanîtha* or Gods' Offering. The *Aitareya-Brâhmana* gives the following general explanation of this last Section:—"The *Ângirases*, therefore, assisted the *Âdityas* in their sacrifice. For this service the *Âdityas* gave them the earth filled with presents (*daśakîpâ*) as reward. But when they had accepted her, she burnt them. Therefore they flung her away.....That (*Âditya*, the sun) then assuming the shape of a white horse with bridle and harness, presented himself to the other *Âdityas*, who said, "Let us carry this gift to you (the *Ângirases*)." Therefore this *Devanîtha*, i. e. what is carried by the Gods is to be recited."—Haug's *Aitareya-Brâhmanam*, Vol. II. p. 437.

- 1 The lines 1—3 contain onomatopoeic riddles, and their answers.
- 6 Rich guerdon: *daśakîpâ*; in return for their assistance in the performance of sacrifice. To it: to the guerdon in the shape of the earth.

- 7 Singer, they went not near to that; but, singer, they accepted this:  
That days may not be indistinct, nor sacrifices leaderless.
- 8 And quickly doth he fly away, the White Horse swiftest on his feet,  
And swiftly fills his measure up.
- 9 Âdityas, Rudras, Vasus, all pay worship unto thee.  
Accept this liberal gift, O Angiras,  
This bounty excellent and rich, this ample bounty spreading far.
- 10 The Gods shall give the precious boon: let it be pleasant to your hearts.  
Let it be with you every day: accept our offerings in return.
- 11 Vouchsafe us shelter, Indra, thou to be invoked from far away.  
Bring treasure hither to reward the far-famed bard who praises thee.
- 12 Thou, Indra, to the trembling dove whose pinions had been rent and torn  
Gavest ripe grain and Pîlu fruit, gavest him water when athirst.

7 *That*: the earth. *This*: the White Horse, the Sun. *That days may not be indistinct*: as they would be without the Sun. As it seems impossible to force any sense out of *adâ adâ* of the text, I adopt Prof. Weber's conjectural emendation (*Indische Studien*, IX. p. 306), *adâ asana*.

11 Stanzas 11—13 are called the *Bhûtechhad*, or Dazzling Power, from the effects produced by their employment by the Gods in their contest with the Asuras. Similarly their recitation will enable the sacrificer to overcome his enemy.

13 *Pîlu*: (*Careya Arborea*) 'a tree of immense size, growing on the mountains of Coromandel, etc., where it blossoms during the hot season, and the seed ripens about three or four months after.'—Roxburgh. According to others it is the *Salvadora Persica*, a rather uncommon middle-sized tree which produces flowers and fruit all the year round. I cannot trace the story referred to; but it somewhat resembles that of the Suppliant Dove in the *Mahâbhârata*. See Scenes from the *Râmâyana*, Etc., pp. 327—331 (2nd Ed.).



- 15 The ready praiser loudly speaks though fastened triply with a strap.  
 Yea, he commends the freshening draught, deprecates languor of disease.

HYMN CXXXVI. (*See Appendix*).

END OF KUNTĀPA SECTION.

## HYMN CXXXVII.

- WHEN, foul with secret spot and stain, ye hastened onward to the breast,  
 All Indra's enemies were slain and passed away like froth and foam.  
 2 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win the spoil.  
 Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra son of Nishtigri.  
 3 So have I glorified with praise strong Dadhikrāvan, conquering steed.  
 Sweet may he make our mouths; may he prolong the days we have to live.

Taken from R. V. X. 155. 4; 101. 12; IV. 39. 6.; IX. 101. 4—6; VIII. 85. 13—17; 82. 7—9.

1 *Foul with secret spot and stain*: *maṇḍaradhānikā*: the exact meaning of the word which is not found elsewhere is uncertain. See S. P. Lexicon, s. v. Prof. Ludwig translates conjecturally 'wie maṇḍāra's rufende (?)', calling out like Maṇḍāra. It seems to be a very abusive and indecent epithet applied in the original hymn to Arāya or malignant witches. *Like froth and foam*: *budbudāyāṇāḥ*; frothy as a bubble, or perhaps, impotent.

2 I follow Śāyana in his interpretation of the first line although its correctness is open to doubt. Professors von Roth, Ludwig, and Grassmann explain it differently. *Nishtigri*: said to be Aditi the mother of Indra. According to Śāyana the meaning of the name is 'She who swallows up her rival Nishijī, i. e. Diti.'

3 *Dadhikrāvan*: a mythical being described as a kind of divine horse, and probably a personification of the morning Sun. See A. V. III. 16. 6, note.

- 4 The Soma very rich in sweets, for which the sieve is destined, flow,  
 Effused, the source of Indra's joy. May your strong juices reach the Gods.  
 5 Indu flows on for Indra's sake—thus have the deities declared.  
 The Lord of Speech exerts himself, ruler of all, because of might.  
 6 Inciter of the voice of song, with thousand streams the ocean flows,  
 Even Soma, Lord of Opulence, the friend of Indra, day by day.  
 7 The black drop sank in Ansumati's bosom, advancing with ten thousand round about it.  
 Indra with might longed for it as it panted: the hero-hearted laid aside his weapons.  
 8 I saw the drop in the far distance moving, on the slope bank of Ansumati's river,  
 Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.  
 9 And then the drop in Ansumati's bosom, splendid with light, assumed its proper body;  
 And Indra, with Brihaspati to aid him, conquered the godless tribes that came against him.

4 *The sieve*: or filter, through which the Soma juice is run to purify it.  
 6 *Indu*: Soma. *Lord of Speech*: as giving eloquence to those who drink it.

7 *The black drop*: the darkened moon. *Ansumati*: a mystical river of the air. *Ten thousand*: probably, demons of darkness; the numerals are without a substantive. *As it panted*: while striving against its assailants. *Laid aside his weapons*: after conquering the demons and restoring the darkened moon.

8 Indra addresses the Maruts.

Śāyana explains stanzas 7—9 differently, in accordance with a legend which was probably suggested by this passage. He takes *drapedā* *kriśnā*, black drop, to mean 'the swift moving Kriśnapā,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Ansumati, which, he says, is the Yamunā or Jumna, and was there defeated by Indra, Brihaspati, and the Maruts. See Prof. Cowell's Note in Wilson's Translation.





- 10 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.  
The hidden pair, the heaven and earth, thou foundest, and to the mighty worlds thou gavest pleasure.
- 11 So, Thunder-armed! thou with thy bolt of thunder didst boldly unite that power which none might equal;  
With weapons broughtest low the might of Śuśhna, and, Indra, foundest by thy strength the cattle.
- 12 We make this Indra very strong to strike the mighty Vṛitra dead:  
A vigorous Hero shall he be.
- 13 Indra was made for giving, set, most mighty, o'er the joyous draught,  
Bright, meet for Soma, famed in song.
- 14 By song, as 'twere, the powerful bolt which none may parry was prepared:  
Lofty, invincible he grew.

## HYMN CXXXVIII.

- INDRA, great in his power and might and, like Parjanya, rich in rain,  
Is magnified by Vatsa's lauds,
- 2 When the priests, strengthening the Son of holy Law, present their gifts,  
Singers with Order's hymn of praise.
- 3 Since Kanvas with their lauds have made Indra complete the sacrifice,  
Words are their own appropriate arms.

10 The seven: Kṛishṇa, Vṛitra, Namuchi, Śambara, and others.—Śāyana.

11 Śuśhna: the Parohar, one of the chief demons of drought.

Taken from R. V. VIII. 6. 1—3.

1 *Parjanya*: the God of the rainy cloud. See A. V. I. 2. 1, note. *Vatsa*: a Rishi of the family of Kanva and seer of the original hymn.

2 *Son of holy Law*: Indra born in accordance with eternal law. *Order's hymn of praise*: song suitable to the prescribed sacrifices.

3 *Words are their own appropriate arms*: 'they declare all weapons headless.'—Wilson.

## HYMN CXXXIX.

- To help and favour Vatsa now, O Aśvins, come ye hitherward.  
Bestow on him a dwelling spacious and secure, and keep malignities afar.
- 2 All manliness that is in heaven, with the Five Tribes, or in mid-air,  
Bestow, ye Aśvins, upon us.
- 3 Remember Kāṇva first of all among the singers, Aśvins, who  
Have thought upon your wondrous deeds.
- 4 Aśvins, for you with song of praise this hot oblation is effused,  
This your sweet Soma juice, ye Lords of wealth and spoil, through which ye think upon the foe.
- 5 Whatever ye have done in floods, in the tree, Wonder-workers, and in growing plants,  
Therewith, O Aśvins, succour me.

## HYMN CXL.

- WHAT force, Nāsatyas, ye exert, whatever, Gods, ye tend and heal,  
This your own Vatsa gains not by his hymns alone:  
ye visit him who offers gifts.

Taken from R. V. VIII. 9. 1—5.

1 *Vatsa*: apparently another name of Śaṣakarpa, the Rishi of the original hymn.

4 *Lords of wealth and spoil*: or, according to others, Lords of rapid steeds. *Think upon the foe*: meditate upon the destruction of the fiend Vṛitra.

5 *Whatever ye have done*: Prof. Wilson paraphrases, after Śāyana: 'preserve me with that (healing virtue) deposited by you in the waters, in the trees, in the herbs.'

Taken, in continuation of the preceding hymn, from R. V. VIII. 9. 6—10.

1 *Nāsatyas*: a common name in the Rīgveda for the Aśvins, derived by the Indian commentators from *na + satya*, 'not-untrue.' *Tend and heal*: cf. 'And may the Aśvins, the divine pair of physicians,'



- 2 Now hath the Rishi splendidly thought out the  
Asvins' hymn of praise.  
Let the Atharvan pour the warm oblation forth,  
and Soma very rich in sweets.
- 3 Ye Asvins, now ascend your car that lightly rolls  
upon its way.  
May these my praises make you speed hitherward  
like a cloud of heaven.
- 4 When, O Nāsatyas, we this day make you speed  
hither with our hymns,  
Or, Asvins, with our songs of praise, remember  
Kāṇva specially.
- 5 As erst Kakshivān and the Rishi Vyaśva, as erst  
Dirghatamas invoked your presence,  
Or, in the sacrificial chambers, Vainya Prithi, so be  
ye mindful of us here, O Asvins.

## HYMN CXLI.

COME as home-guardians, saving us from foemen,  
guarding our living creatures and our bodies,  
Come to the house to give us seed and offspring;

send us health' (R. V. VIII. 18. 8.); and 'the Asvins, leeches of the  
Gods, O Agni, have chased Death far from us with mighty power' (A.  
V. VII. 53. 1). The *Atharvan*: the priest who has special charge of  
the sacrificial fire and the Soma. I follow Prof. Ludwig in taking  
*ātharvan* as a nominative and not as a locative as Śāyana does: 'he  
will sprinkle the sweet-flavoured Soma and the *gharma* (oblation) on  
the *ātharvan* fire.'—Wilson.

5 *Kakshivān*: called Anṣija or son of Uṣij, a renowned Rishi of the  
family of Pajra and seer of several hymns of the R̥gveda. He is  
mentioned in A. V. IV. 29. 5 and XVIII. 3. 15. *Vyaśva*: a Rishi fre-  
quently mentioned in R. V. Book VIII. *Dirghatamas*: son of Mamata,  
the seer of many hymns of the R̥gveda. *Vainya Prithi*: Prithi son  
of Vama. See A. V. VIII. 10. 24.

Continued from R. V. VIII. 9. 11—15.

- 2 Whether with Indra ye be faring, Asvins, or resting  
in one dwelling-place with Vāyu,  
In concord with the Ribhus or Adityas, or standing  
still in Vishnu's striding-places.
- 3 When I, O Asvins, call on you to-day that I may  
gather strength,  
Or as all-conquering might in war, be that the  
Asvins' noblest grace.
- 4 Now come, ye Asvins, hitherward: here are oblations  
set for you;  
These Soma draughts to aid Yadu and Turvāsa,  
these offered you mid Kāṇva's sons.
- 5 Whatever healing balm is yours, Nāsatyas, near or  
far away,  
Therewith, great Sages, grant a home to Vatsa and  
to Vimada.

## HYMN CXLII.

TOGETHER with the Goddess, with the Asvins' Speech  
have I awoke.

Thou, Goddess, hast disclosed the hymn and holy  
gift from mortal men.

- 2 Awake the Asvins, Goddess Dawn! Up, mighty  
Lady of Sweet Strains!  
Rise straightway, priest of sacrifice! High glory to  
the gladdening draught!

2 *Vishnu's striding-places*: from which he made his three great strides  
his rising, culmination, and setting, as the Sun; or in his daily course  
through earth, air, and heaven.

3 *That*: the granting of my prayer.

4 *Yadu and Turvāsa*: the eponyms of two of the Five Aryan Tribes,  
representing the tribes themselves.

5 *And to Vimada*: as ye did to Vimada, according to Śāyana. The  
ancient Rishi Vimada was specially protected and favoured by the  
Asvins. See R. V. I. 51. 3; 112. 19; 116. 1; 117. 20; X. 24. 4.

Continued from R. V. VIII. 9. 16—21.

1 *The Goddess*: Dawn. *The Asvins' Speech*: Vāk or Speech who  
glorifies the Asvins; i. e. the hymn that praises them.



- 3 Thou, Dawn, approaching with thy light, shinest together with the Sun,  
And to this man-protecting home the chariot of the Asvins comes.
- 4 When yellow stalks give forth the juice as cows from udders pour their milk,  
And voices sound the song of praise, the Asvins' worshippers show first.
- 5 Forward for glory and for strength, protection that shall conquer men,  
And power and skill, most sapient Ones!
- 6 When, Asvins worthy of our lauds, ye seat you in the father's house  
With wisdom or the bliss ye bring:

## HYMN CXLIII.

WE invoke this day your car, far-spreading, O Asvins, even the gathering of the sunlight,—  
Car praised in hymns, most ample, rich in treasure,  
fitted with seats, the car that beareth Sūryā.

4 *Yellow stalks*: of Soma plants.

5 *Forward for glory*: advance and come to give us glory, etc.

6 *In the father's house*: in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is a continuation of 4, although the connexion is interrupted by the intervening stanza.

A hymn to the Asvins, taken from R. V. IV. 44. 1—7; 57, 3; Vāṇakhilya 9. 3 (VIII. 57. 3).

1 *The gathering of the sunlight*: Professor Wilson translates, after Śāraṇa, 'the associator of the solar ray,' and observes: 'Sangatim goḥ, is only explained, goḥ sangamayitṛam, the bringer into union, or associator, of Go: what the latter is intended for is not explained, and the translation is purely conjectural, founded upon the connection of the Asvins with light, or the sun.' Professor Grassmann translates: 'der sur Milch eilt,' 'which hastens to the milk.' Sūryā: the daughter of the Sun, that is, the sunlight which the Asvins introduce. 'Sūryā, it is related, was desirous of giving his daughter Sūryā to Soma [the Moon]; but all the gods desired her as a wife. They agreed that he who should first reach the sun, as a goal, should wed the damsel. The Asvins were victorious; and Sūryā, well pleased by their success, rushed immediately into their chariot.'—Wilson. See R. V. I. 116. 17; 119. 5; 167. 5.

- 2 Asvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.  
Food followeth close upon your bright appearing  
when stately horses in your chariot draw you.
- 3 Who bringeth you to-day for help with offered oblations, or with hymns to drink the juices?  
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?
- 4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Násatyas.  
Drink of the pleasant liquor of the Soma: give riches to the people who adore you.
- 5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.  
Suffer not other worshippers to stay you: here are ye bound by earlier bonds of friendship.
- 6 Now for us both, mete out, O Wonder-Workers, riches exceeding great with store of heroes,  
Because the men have sent you praise, O Asvins, and Ajamīlhas come to the laudation.
- 7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.  
Protect, ye twain, the singer of your praises: to you, Násatyas, is my wish directed.
- 8 Sweet be the plants for us, the heavens, the waters, and full of sweets for us be air's mid-region!  
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
- 9 Asvins, that work of yours deserves our wonder, the Bull of firmament and earth and heaven;  
Yea, and your thousand promises in battle. Come near to all these men and drink beside us.

6 *Both*: priests and institutors of the sacrifice. *Ajamīlhas*: men of the Rishi's family.

8 *The Field's Lord*: said to be either Rudra or Agni; the Genina Fundi et Loca.



## APPENDICES.

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- I. LATIN VERSION OF PASSAGES OMITTED IN THE ENGLISH TRANSLATION.
- II. INDEX OF HYMNS.
- III. GENERAL LIST OF HYMNS AND VERSES REPRODUCED FROM THE RIGVEDA.
- IV. INDEX OF NAMES, ETC.
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## I. APPENDIX.

### LATIN TRANSLATION OF OMITTED VERSES.

Book XX. 126. 16, 17.

- 16 Indrānt speaks. Non ille fortis (ad Venerem) est  
cujus mentula laxa inter femora dependet; fortis  
vero est ille cujus, quum sederit, membrum pilosum  
se extendit. Super omnia est Indra.
- 17 Indra speaks. Non fortis est ille cujus, quum sederit,  
membrum pilosum se extendit; fortis vero est ille  
cujus mentula laxa inter femora dependet. Super  
omnia est Indra.

Book XX. 136.

- Si quis in hujus tenui rima præditæ feminae angustias  
fascinum intromittit, vaccae ungularum et Sakula-  
rum piscium more pudenda ejus agitantur.
- 2 Quum magno pene parvula ejus pudenda vir percutit,  
huc et illuc illa increscunt veluti duo asini in solo  
arenoso.
- 3 Quum parvum, admodum parvum, Ziziphi Jujubae  
quasi granum in eam incidit, ventris ejus partes  
interiores, velut verno tempore arundo, extant  
videntur.

Stanzas 1—10 of this hymn are called the *Āhanasya Verses*, that  
is, *Erotica*. By reciting them it is said (*Āitareya-Brahma*, VI. 36)  
that the priest secures offspring for the sacrificer.

1 *Sakularum*: the *Sakula* is a small rapidly-moving fish.

2 *In solo arenoso*: where these animals still find food enough to  
swell them out.

3 *Ziziphi Jujubae*: the *Jujube* or *Ber tree*, which grows wild and  
produces a small edible fruit.



- 4 Si Dii mentulae intumescenti faverunt, cum femoribus suis se ostentat femina tanquam vero testi.
- 5 Magnopere delectata est amica: ut equus solutus adveniens vocem edidit: Vaginam, juvenis! pene percute: medium femur paratum est.
- 6 Amica, pilam superans, dixit: Ut tua, Arbor! (verbera) pinsunt, sic etiam nunc (hic me permoluit).
- 7 Amica eum alloquitur: Tum etiam tu defecisti. Ut tua, Arbor! (verbera) pinsunt, sic etiam nunc (me permole).
- 8 Amica eum alloquitur: Tum etiam tu defecisti. Ut silvae ignis inflammatur, sic ardent mea membra.
- 9 Amica eum alloquitur: Fauste infixus est penis; arboris fructu celeriter fruamur.
- 10 Amica cum fuste gallum circumcurrit. Nos nescimus quae bestia pudendum muliebri in capite gerat.
- 11 Amica post currentem amatorem currit: Has ejus boves custodi tu. Me futue: octavam oryzam ede.
- 12 Fortunatus, Amica, te opprimit. Bona est magni viri, fututio. Macrum pinguis femina obtineat. Futue me, etc.
- 13 Sine digito muleta vacca *vanankaram* producit. Magna et bona est Aegle Marmelos. Futue me, etc.

4 *Vero testi*: the genitive *akhibāvaḥ* appears to be used here for the dative, as in later Sanskrit. See Geldner, *Vedische Studien*, I. p. 281, who has given a German translation of the verse.

5 *Amica*: *mahānagā*; 'quite naked'; a mistress.

6 *Pilam*: a mortar. *Arbor*: meaning here the wooden pestle. Cf. R. V. I. 28. 3, 6.

11 *Ejus boves custodi*: while the lover is otherwise engaged. These words are addressed to some bystander.

13 *Vanankaram*: the meaning of the word is uncertain. *Aegle Marmelos*: the Bilva or Bel, a kind of wood-apple, the fruit of which is used medicinally.

- 14 Infelix, Amica, te opprimit. Bona est magni viri fututio. Flava puellula, opere suo perfecto, procurrit.
- 15 Magna certe et bona est Aegle Marmelos. Bona est magna Ficus Glomerata. Magnus vir ubique opprimit. Bona est magni viri fututio.
- 16 Quem macrum factum puella flava pinguisque capiat sicut pollicem ex olei cado fossorem illum extrahat.

14 *Infelix*: *videvaḥ*; meaning 'a feeble lover' in opposition to *sudevaḥ*, fortunatus, 'a strong or good lover,' of verse 12. See *Vedische Studien*, I. p. 280.

16 *Fossorem*: sensu obsceno.

By way of purification after reciting these erotic verses, the priest has to recite the *Dādhikrī* verse (A. V. XX. 137. 3), and the *Pāvamānī* lines (R. V. IX. 67. 21—27).



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VĀLAKHILYA.					
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# CORRIGENDA ET ADDENDA.

## VOL. I.

- Page III. Line 3 after but *insert* indirectly
- VII. • last of text after mendicant *insert* (but see Vol. II. p. 199, note)
  - XV. • 5 from below after Books *insert* Book XV. has been transliterated and translated by Prof. Aufrecht in *Indische Studien*, I. pp. 121—140.
  - 5 • 8 of notes after relationship *insert* But Varuṇa and Mitrā are specially Rain-Gods (see I. V. V. 63—69), and their influence as such is probably referred to in this and the preceding stanza.
  - 51 • 15 read Grāhi for Grāhi
  - 53 • 4 from below read Grāhi for Grāhi
  - 96 • 7 read thousand-eyed for hundred-eyed
  - 100 • 12 read gold-coloured for gold coloured
  - 131 • 6 of notes *insert*, is after 121
  - 205 • 5 from below, after p. 9. *add* Also A. Hillebrandt, Varuṇa und Mitra, pp. 88—90.
  - 252 • 6 read creeping thing for severed part
  - ... • 5 of note *substitute* As it were a creeping thing: muskharan yāhi; muskharā (literally, testiculatus), appearing to mean, according to the S. P. Lexicon, a small insect.
  - 258 • at the end of the last note *add* [The translation, 'like plugging insects' bums and hum' is manifestly wrong. The refrain, as it stands, is hopeless; and it will be best, perhaps, to adopt Bloomfield's conjectural reading pāhi instead of vāhi (Contributions to Interpretation of the Veda, Second Series, p. 10), and translate 'like pustules of the Apachits;' that is, let the large and hard tumours pass away like the smaller and softer scrofulous swellings].
  - 262 • 14 after Yātudhānas *insert* Your herb of universal power with Yama hath allied itself. and *prose* 3, marking a new stanza, to Hara, Mitra, Varuṇa!
  - 304 • 10 read Drunk in for Trusted
  - 306 • last of notes read Grāhi for Grāhi
  - 307 • 6 of notes read Grāhi for Grāhi
  - 314 • 5, 6 *substitute* If from a tree that fruit hath fallen downward, if aught from air, that verily is Vāyu. (See Sacred Books of the East, XXX. p. 186).
  - 362 • 7 of notes read rain-cloud for rain
  - 389 • 19 read Grāhi for Grāhi
  - ... • last of notes read Grāhi for Grāhi
  - 464 • 3 of notes read 21 for 23
  - ... • 16 of note read Suparā for Suparā
  - ... • 12 of note after souls; *insert* Day and Night; Sun and Moon; and Suparā as
  - ... • 18 of note *delete* Day and Night;





## VOL. II.

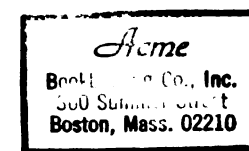
- Page 15 line 6 from below read *araṅghuśāḍḍi* for *araṅghuśāḍḍi*
- 40 • 4 from below read *Āpāpāś* for *Āpāpāś*
- 74 • read *Yajus* for *Yajus*
- 77 • 3 from below read *the* for *teh*
- 143 • 5 from below read *Svarbhānu* for *Svarbhānu*
- 174 • 2 of notes read *honorifically* for *honorifically*
- 183 • 3 from below read *Vaiśākha* for *Vaiśākha*
- 189 • last of text read *Ipāna* for *Ipāna*
- ... • last of notes, read *Ipāna* for *Ipāna*
- 190 • 12, 15, 17 read *Ipāna* for *Ipāna*
- 205 • 6 from below read *4* for *3*
- 223 • 8 from below read *relics* for *relics*
- 244 • 19 read *unguent* for *unguent*
- 245 • number of page, read *245* for *245*
- 293 • 20 read *us* for *is*
- 296 • 4 from below read *fastened* for *fastened*
- 334 • 2 after *praise* insert a full stop.
- 340 • 4 from below read *3* for *5*
- 407 • 19 after *men* insert a comma
- 410 • 6 from below *dele* of. before *A. V.*
- 437 • 9, 14 read *Auchaiṣravasa* for *Uchhaiṣravasa*, and correct the Index accordingly.
- ... • 5 of notes read *Auchaiṣravasa* for *Uchhaiṣravasa*
- 442 • 4 read *Ayattha* for *Ayattha*











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